The Christian Century

A Journal of Religion

The President Issues a Prospectus
An Editorial

Judgment Day Is Here!
By Arthur E. Holt

We Love Our Frauds
By T. Swann Harding

"The Fleet's In!"
By John Paul Jones

Last Chance for the Movies
An Editorial

The Packers Take Up Theology
By Leland W. Mann

15 Cents a Copy • June 20, 1934 • Four Dollars a Year

XUM

Calendar of Coming Events

June 20-25. General assembly, United Presbyterian church, Oxford, O.
June 20-27. Summer school of missions, interdenominational, Winona Lake, Ind.
June 21-27. Congregational-Christian general council, Oberlin, O.
June 21-27. Episcopalian conference, Tacoma, Wash.
June 21-29. Congregational conference, Lummi Island, Wash.
June 25-29. Evangelical Lutheran synod, South Wisconsin district, Milwaukee.
June 25-July 1. Camp Innabah leadership training school, Philadelphia Methodist board of education, R. D., Spring City, Pa.
June 25-July 3. Girls' Conference, interdenominational, Northfield, Mass.
June 25-July 5. Third northeast institute of international relations, Friends Service commission, Wellesley college, Mass.
June 25-July 6. Thirteenth annual rural leadership summer school University of Wisconsin, Madison.
June 25-Aug. 26. Presbyterian Summer assembly, Massonetta Springs, Va.
June 26-27. Conference, Reformed Church in the United States and Evangelical Synod of North America, Cleveland, O.
June 26-July 1. International young people's conference, Lake Geneva, Wis.
June 26-July 6. Y.W.C.A. girl reserve conference, Seabeck, Wash.
June 28-July 27. Summer school at Pendle Hill, Wallingford, Pa.
July 1-28. Institute of race relations, Swarthmore college, Swarthmore, Pa.
July 3-17. Leadership school, Southern Methodist, Mt. Sequoyah, Fayetteville, Ark.
July 5-12. Friends' general conference, Cape May, N. J.
July 6-16. Missionary conference, interdenominational, Northfield, Mass.
July 6-16. Y.M.C.A. summer school, Seabeck, Wash.
July 7-14. Home Missions summer school, Ocean Grove, N. J.
July 9-15. Congregational conference, Hillockburn, Ore.
July 9-16. Central New York conference school of missions, Keuka college, Keuka Park, N. Y.
July 10-20. Pastor's institute, Union seminary, New York.
July 10-30. Ninth Seminar in Mexico.
July 12. School of missions, Bethesda, Ohio.
July 12-14. Luther league of Wisconsin, Milwaukee.
July 14, 15. 161st anniversary of first conference of American Methodism, St. George's church, Philadelphia, Pa.
July 14-21. Methodist conference, Redondo, Wash.
July 16-23. Convention, Presbyterian young people, Seabeck, Wash.
July 16-27. Baptist convention, Burton, Wash.
July 17-28. Young people's leadership conference, Mt. Sequoyah, Fayetteville, Ark.
July 20-25. Triennial convention, World Woman's Christian Temperance Union, Stockholm, Sweden.
June 22-24. Wisconsin Christian Endeavor convention, Waupun, Wis.

NRA MEMBER U.S. WE DO OUR PART

The CHRISTIAN CENTURY

June 20, 1934

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN — ROBERT A. ASHWORTH

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — CHARLES O. RANSFORD (St. Louis)
DONALD GRANT (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER 'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. O. PHILIP (Poona)
ERNEST THOMAS (Toronto) — WILBOUR E. SAUNDERS (Rochester)
DON D. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
IVAN G. GRIMSHAW (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
EWART EDMUND TURNER (Berlin) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 819
- The Movies Last Chance 822
- The President's Prospectus 824
- Quintus Quiz: Business During Alterations 825

Verse

Contributed Articles
- We Love Our Frauds, by T. Swann Harding 827
- Judgment Day Is Here! by Arthur E. Holt 829
- "The Fleet's In!" by John Paul Jones 831
- The Packers Take Up Theology, by Leland W. Mann 833

Books
- Gospel of Fascism, by Kirton Varley 834
- The Italian Corporative State, by Fausto Pitigliani 834
- Do We Want Fascism? by Carmen Haider 834
- Books in Brief 835

Correspondence 836

The Question Box 839

News of the Christian World
- Correspondence from England 840
- Correspondence from New York 840
- Correspondence from the New South 841
- Correspondence from Canada 842
- Correspondence from Kansas City 843
- Correspondence from India 844
- German Correspondence 844

The New Films 846

Books Received 847

In This Issue

T. SWANN HARDING is a chemist, attached to the department of agriculture of the federal government. Mr. Harding is a frequent contributor to many magazines, and the author of several books, the most recent being "T-N-T: These National Taxeaters."

ARTHUR E. HOLT professor of social ethics in Chicago theological seminary, with this article brings to an end the series he has been writing dealing with home mission policy. These articles have been a part of the discussion of the future program of the churches which The Christian Century is conducting this year, and have been presented at this point in the series in preparation for the session of the general council of the Congregational church, which opens this week at Oberlin, O.

JOHN PAUL JONES is the minister of the Union Church of Bay Ridge, Brooklyn, N. Y., and has contributed several articles to The Christian Century dealing with the peace issue.

LELAND W. MANN after a term as a Methodist missionary in Japan has returned to this country, where he is pastor of the Rollo Congregational church, Earlville, Ill.

EWART EDMUND TURNER after serving through a critical period as Berlin correspondent of The Christian Century is relinquishing that post as a result of the closing, for a period, of the American church in Berlin of which he has been pastor. Dr. Turner is at work on a history of the nazi revolution in Germany, with especial reference to its spiritual origins, and expects to devote the next year to writing and lecturing. His address is 105 East 22nd street, New York citl. The Christian Century cannot allow Dr. Turner to bring his work as a staff correspondent to a close without recording its appreciation of the insight, courage and fair mindedness which has marked his articles on the German situation.

XUM

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LI CHICAGO, JUNE 20, 1934 NUMBER 25

EDITORIAL

ELEVEN years ago the Congregational church, after its general council at Springfield, was characterized in these pages as "a public-minded denomination." It is because this denomination has come to hold this reputation for intelligent and pioneering service in the public weal that its general council at Oberlin, which opens this week, is being watched with such intensity by members of other communions. The discussion which has preceded the council session, both inside the denomination and in the wider forum afforded by the columns of The Christian Century, has served to prove that the Congregationalists are aware of the changing nature of these times, and that they sense the responsibility which such social changes impose upon the churches. It remains to be seen at Oberlin, however, whether the Congregationalists are any more prepared in courage and wisdom to grapple with the issues presented by a changing society than other denominations have proved to be. The Oberlin council may furnish stimulus for all American Protestantism, or it may add to the widespread disbelief in the ability of any denominational institutionalism to do more than look after the immediate interests of its institutional-servants.

The Congregationalists At Oberlin

The Chaco Arms Embargo Is Still Unenforced

WHEN the committee of the League of Nations revealed the idiotic nature of the war in the Chaco and the ease with which it might be ended by an arms embargo, and when the President of the United States hastened to back up the league proposal by securing a special embargo act from congress, it is probable that most of the peace-loving inhabitants of the earth settled back secure in the belief that it would only be a little while before the fighting would end. But this now seems far from assured. At Geneva, the diplomats are giving another of those performances which undermine confidence in the good faith of the nations of Europe. The great armament manufacturing states of France, Italy, Belgium, Poland and Czechoslovakia, while apparently accepting the league plan to keep further arms and war supplies from Paraguay and Bolivia, have inserted a joker to the effect that this agreement is dependent on like action by Germany and Japan. Now Japan has announced that, while she has not been making money out of the Chaco slaughter up to the present, as she is no longer in the league she does not intend to bind her hands at the league's request with regard to future sales. In the meantime, there apparently are loopholes in the American embargo as well. Washington correspondents report recent huge orders from Bolivia for bombing planes, transport planes and ammunition, all placed in this country. The American firms involved evidently expect to go right ahead on a "business as usual" basis, and the Bolivians are said to be quite complacent over the outlook. Why? Because it is said that the new American embargo prohibits only "sales," and gives no legal basis for interference with "shipments," while it is a comparatively simple matter to keep "shipments" from involving "sales" within the limitations of the law.

A Peep Behind the Scenes of the Merchants of Death

LEST it be thought that only the nations named in the preceding paragraph are mixed up in this devilish business of helping South American republics to wallow in slaughter, attention may be directed to a news story in the Manchester Guardian, reporting a debate in the British house of commons on May 30. It seems that a member of parliament named Mander, a liberal from the Wolverhampton constituency, asked some embarrassing questions about the sale of two destroyers by Vickers, the leading British armament firm, to Colombia at the time, not long ago, when it looked as though Colombia and Peru might also have a bloody little war over control of the desolate river port of Leticia. Vickers, according to Mr. Mander, not only sold Colombia the two destroyers, but British naval reserve officers and men to the number of approximately one hundred were enlisted in the Colombian navy for two and three year terms to fight these

ships in case the war started. It was, of course, understood that this deal in men as well as ships was not made with the British government, but with Vickers; but it was equally understood that Vickers had been assured that the government had no objections. Did this mean, Mr. Manders asked, that Britain was now prepared to countenance the export of men as well as of arms to keep the war business going for the benefit of British merchants of death? Sir Bolton Eyres-Monsell, the first lord of the admiralty, who had to answer this interrogation, for some reason seemed very much put out about it. He asserted that "the whole object of Mr. Mander in raising this question is to hold up this country to international obloquy." He insisted on the technical innocence of the government. And then he produced this gem, which we give in the indirect discourse of British journalism: "If Colombia had failed to obtain these men they would only have employed sailors from some other foreign country, and what the hon. member was asking him to do was deliberately to withhold work for our nationals and give the job over to foreigners. Surely it was better to have British influence in the Colombian navy than foreign influence, with its possible consequence on orders for this country." Hear! Hear!

The Scots Are Not Pacifist

CHURCH opinion regarding the sin of war is evidently far different in Scotland from what it is in this country. The recent assembly of the Church of Scotland not only voted down by a large majority a resolution which would have counseled Scottish Presbyterians to renounce participation in war, but it actually committed that communion to the "lawful employment of force upon just occasion." The debate which accompanied the adoption of this report showed that the Scottish church stands now at almost the same spot where most of the American Protestant churches stood at the outbreak of the world war. It abhors war; it wants every possible means used to keep the nation out of war; but it believes that times come when governments have no other recourse. "I hate war, even a necessary war, as much as any man," said Dr. John White. "Yet let us confess that war as a last resort may be a people's duty in fulfilment of its destiny. As a last resort it may be necessary for a Christian nation to go to the help of a persecuted people." And the Rev. J. Hutchison Cockburn, who presented the report, summarized the position of the church in this fashion: "If the time should come when a nation disregards its obligations or acts in such a manner that some great Christian interest is imperiled, war may be imposed upon an unwilling Christian society as the least objectionable of the ways open to it, and a Christian may conceivably be so circumstanced that he could do no other than take up arms. But even so, if conscience were well informed and the matter carefully thought out, war must be resorted to with the most extreme reluctance and be thought of as a cross to be endured and as the bearing of a share of the world's sin." No question need be raised as to the worthy intent of such declarations. In actual practice, however, they insure church support for any war that a modern state, using its vast powers of propaganda, might wage.

The Socialists At Detroit

CERTAIN party organs claim that the recent convention of the socialist party at Detroit revived or rejuvenated that organization. But if it is to be considered as a political party making a genuine bid for actual authority in government it is hard to see wherein the socialists came away from Detroit in any better shape than they went there. As a matter of fact, when viewed in the light of political realism their Detroit convention appears a conclusive demonstration that the party, as a party, is not headed toward power. It is headed, if anywhere, in the other direction. The Detroit convention revealed that what there is of the party—despite the economic crisis it still numbers less than thirty thousand members—continues to be split into warring factions. Whether there will actually be any such "right wing" secessions as were threatened hardly matters much; it is abundantly clear that the "left wing" which, to insure the defeat of the "rights," voted at Detroit with the center, has no pleasure in or expectation of permanence for that alliance. Such an appearance of unity as the party is able to muster therefore carries no conviction; both on the right and the left party members sit making faces at one another, their hats in their hands and one foot already in the aisle which leads to the nearest exit. The attempt to commit the party, through the so-called Commonweath plan, to a program for an economic revolution in terms of the materials and techniques available in the United States without regard to the Marxian stereotypes was tossed out of the Detroit convention with scant attention. But when it came to formulating a platform that would meet the Marxist tests, instead of fusing into a single fighting unit to take advantage of the present opportunity, the party succeeded only in emphasizing the depth of its inner divisions.

What Are the Socialists Trying to Do?

NORMAN THOMAS is quoted as coming away from the Detroit convention saying, "We have a program to go ahead on." Such a declaration, made by one for whose political sagacity we have respect, raises the question, Ahead toward what? Surely not toward political power. In terms of the present political situation in the United States, the only action of any particular importance at Detroit was that which attacked the NRA as "not a step toward socialism." The NRA, of course, is not socialism. That has been said before in these pages. It is not designed to be socialism. It was conceived, as the socialists charge, as a "drastic measure" to save capitalism. But it is far too early to be sure that it will not turn out to have been a

XUM

"step toward socialism." So far as present issues go, therefore, what the socialist party intends to go to the tormented poor of the nation with is an argument as to what precise economic pigeon-hole the measures being enacted at Washington should be fitted into. It would be quite as realistic for the republicans to try to campaign on the issue as to whether the recovery acts are pure Hamiltonianism. Or, for that matter, pure laissez faire. Who cares? The point at stake is whether or not they work. Apart from this kind of attack on the NRA, the socialists spent most of their time at Detroit trying to decide what the attitude of the party would be in case of war; what it would be in case of a fascist uprising after it had won control of the national government by an electoral majority; what it would be in case of a general political chaos produced by the breakdown of all parties in this country. Just which of these "in case of" programs is the most academic we leave to our readers to decide. But surely if the socialist party chooses to go to the country with a debate over the Marxian orthodoxy of the NRA, or with a series of propositions as to what it means to do in case certain problematical events should occur in an extremely problematical future, it can hardly be surprised if it receives little more than academic attention.

The Contribution of Third Parties

WHEN influential elements in the socialist party, including Mr. Thomas, endorsed the presentation of the Commonwealth plan to the party convention, it seemed reasonable to hope that the socialists might be on the point of escaping from the political unimportance which has characterized third parties in the United States. Had that plan, or any definite program like it, been adopted at Detroit, it might have had a profound influence on either or both of the major parties. Faced by an actual plan to make the nation's citizens secure, both economically and socially, neither Mr. Roosevelt nor his republican opponent of 1936 could have remained indifferent. But the socialists have rejected that opportunity to fall back into the group of parties which now contains not only the communists, but several varieties of communist dissenters, as well as the newly formed American Workers' party led by Mr. Muste (a socialist dissenter) and the third party movements which are due to local situations, as in Minnesota and Wisconsin. The dream of uniting all such groups in a single "proletarian" party is always tormenting the ambitions of their leaders, but the very tenacity with which their convictions are held makes such a union impossible. Such groups render a service in American politics. Their frequently sacrificial devotion to unpopular causes is a constant source of moral renewal in our public life. As centers of agitation they keep to the front the needs of portions of the population and the importance of veiled social issues which might otherwise be too easily disregarded. The intellectual stimulus which they provide may be seen to have left its mark on the leaders of the major parties with every changing generation. But this is the contribution of a political debating club or forum; it is in no real sense the fusing of differing interests which marks a governing party in a democracy.

An Issue That Will Not Down

COMMENT was made in these pages last week on the forward-looking quality of the resolutions on various social issues adopted at the Presbyterian general assembly at Cleveland. But the ease with which the virtue of such actions, though taken by vote of the official representatives of a great church body, can be offset by other acts of a less representative nature, is well illustrated by one aftermath of the assembly. Clippings from a sufficient portion of the Negro press have now been received to show that the thing which the Negroes of the United States will learn about the Presbyterians is not that their assembly showed a new devotion to the cause of social justice, but that one of the subordinate meetings of the assembly period refused to entertain a resolution asking freedom for the Scottsboro boys. As the Negro press tells the story, Mrs. Raymond P. Keesecker, a member of Cleveland's Church of the Covenant, sought as a representative of the board of a neighborhood house for Negroes conducted by the presbytery of Cleveland, to present a motion relative to the Scottsboro case before a meeting of the women's mission boards. After more than four hours of debate in the committee which was in charge of the program for this meeting, Mrs. Keesecker was denied access to the floor. The general topic of the meeting, it might be noted, was "The Urgency of the Hour." Apparently, the Scottsboro case did not come under the head of present urgencies. Now the reports in the Negro press may be untrue, distorted or misleading. (We have been informed by some who were close to the incident that they were none of these things, but we concede that possibility.) The point is that they are the reports which tens of thousands of Negroes, especially among the awakened younger generation, will read. A ticklish subject was kept off the convention floor, but at a price that the denomination will find it has still to pay.

Behind the Fighting In Arabia

THE news-letter printed last week from the Christian Century's staff correspondent in the near east throws a flood of light on the recent fighting in southern Arabia. As a matter of fact, we have not encountered elsewhere so candid and revealing a disclosure of the forces behind the war of Ibn Saud and the imam of Yemen. Mr. Gueron, writing from the neutral but intensely interested and informed vantage ground of Istanbul, showed that the period of imperialist intrigue, supposedly closed at the Paris peace conference, is far from over. Even the stakes for which the great powers are playing have not greatly changed from the stakes which lured them on in that darkly fated game of intrigue played before 1914. To be sure, the kaiser

is an exile and even nazi Germany has not yet reached the point where it can take much part in the struggle for *weltmacht*. But in the place of the kaiser there is Mussolini, and no German imperialist of Hohenzollern days ever demanded a place in the sun with more fervor than does the Italian dictator. Once again, therefore, the old struggle over the control of Africa and the old concern of Great Britain at any *drang nach Oesten,* any drive toward Bagdad, has been revived. Once again, the Suez canal and the preservation of the sea route to India is a major concern of British imperial policy. And the result is the furious fighting in the wastes of Arabia, with Arab sheiks who—a few years back—considered themselves fully armed when they possessed a rifle and a horse, now going into battle equipped with tanks, machine guns and fighting planes. If the imam of Yemem has made the mistake of listening to the seductive voices of Mussolini's agents, very well then, he will presently wake to find that his enemy, the British-favored Ibn Saud, is in possession of Hodeida, the vital port a hundred miles across the Red sea from Italian Eritrea, and in full command of that narrow strip of water.

The Movies Last Chance

THE HIERARCHY of the Roman Catholic church meets this week in Cincinnati to act on the movies. But the Catholic attack on this social problem has already achieved such proportions that decisions reached by the bishops as a group will be no more than confirmation of the decisions which bishops, priests and an aroused laity have already registered in almost all the dioceses of the communion. More than a million individual Catholics are reported to have signed the pledge of the recently organized League of Decency, and with the cardinals now coming forward to reinforce the aroused diocesan authorities there is every likelihood that the threat of a boycott by more than five million Catholics will be realized.

Hollywood is waking up to the reality of this situation. Only a few months ago Mr. Zukor, one of the principal producers, went out of his way to insult a representative of the Catholic church who was trying to warn the magnates. But within the past week the head of another major company has announced that henceforth he will see to it personally that filth is kept out of the productions of his concern. The Hays office, if such a theatrical journal as Variety may be believed, is trying to work out another previewing scheme which, by including "a body of prominent citizens," may be used to head off this expression of public wrath just as, a few years ago, the employment of Mrs. Winter together with the previewing committees of the west coast women's groups and the National board of review were used to head off the protest of the women's organizations.

But the Catholics are not likely to be fooled again. As Father Lord, the actual author of the Hays' code of morality, said in the words partially quoted in these columns last week, experience has proved that all these schemes of "cooperation" through the Hays organization have been merely a means of reducing social protest to futility and giving actual license to the lascivious and vulgar minds of Hollywood. Years of attempting to play the game with the producers as the Hays office wanted it played have finally convinced the Catholic authorities that the contention so often advanced in The Christian Century is sound—such a policy plays straight into the hands of Mr. Hays' employers, the Hollywood moguls. Now the Catholics intend to deal with the moguls direct, and to do it in the one way which will really bring reform. They resort to boycott.

Archbishop Glennon of St. Louis made the directness and power of this Catholic crusade clear last week to a committee of motion picture managers. He warned them that the boycott—at least in his important diocese—will make no attempt to differentiate between pictures. It will be applied impartially to all pictures. It will put the responsibility for decent films at the only place where that responsibility can be effectively discharged—that is to say, at the point of production. And it will operate by the simple strategy of withdrawing patronage until it has been demonstrated that new standards of production have been honestly and generally adopted. Later statements by Cardinal Dougherty and other Catholic leaders of almost equal rank indicate that this policy of a complete boycott until reformation has been unmistakably attained is likely to be the policy adopted for the entire church. To an industry which has insisted on defying public opinion by maintaining its system of block-booking, the Catholic church now replies with a block-boycott.

It has been heartening to see the Protestant reaction to the launching of this Catholic crusade. Seldom has there been as clear an illustration of the essential unity of purpose of the religious bodies in the realm of social and moral action. Widely informed on this subject by the years of educational effort conducted by such individuals as Dr. Fred Eastman, such groups as carried through the studies under the Payne fund, such journals as the Churchman and The Christian Century, some Protestants have been a little anxious lest the Catholic drive confine itself solely to the somewhat narrow and arbitrary ideas of "decency" which have been emphasized in appeals to certain congregations and dioceses. But for the main purpose of the newly formed League of Decency the majority of Protestants have had nothing but praise. Here is a crusade that is direct, without subterfuge, and that means business. In these respects Protestants are persuaded that it meets the requirements of the social issue created by the movies. Hence they have greeted it with approval, and from all parts of the nation comes evidence that they are seeking how best to reinforce it.

To a certain degree, this Protestant support for the Catholic boycott proposal has been increased by the wishy-washy attitude of much Protestant leadership. So outraged have all decent citizens become at the flood of filth and tawdriness and piffle let loose from Hollywood, that any attempted resistance which seemed honest in its intention to fight the issue through

XUM

would have commanded a following. Thousands of Protestant ministers and laity are today expressing their disgust at the ineffectuality of their own leaders when they say: "Thank God that the Catholics are at last opening up on this foul thing as it deserves! What can we do to help?" To Christian fathers and mothers whose souls have cried out as they have watched the demoralization of youth, only to be invited by Protestant leaders to join groups to study the "art" of the movies, this direct attack by the League of Decency has been the first sign of hope that Hollywood was not to go on indefinitely setting the standards of American life.

In one sense, it is nothing less than tragic that Protestantism should have allowed the leadership in this crusade to have passed into Catholic hands. We say this in no spirit of sectarian partisanship; we are far too thankful that at last a movement has been launched which bears promise of measuring up to the necessities of the situation. But it was from Protestant quarters that there came the first warnings of the social destruction being wrought by the movies; it was to Protestant leadership that the first appeals for effective resistance were directed. All the damning array of facts which the Catholic leaders now set forth to justify their appeal to the faithful in that communion have been familiar to readers of many Protestant journals for years. At a time when, as Father Lord says, the Catholics were still being hoodwinked, Protestant leadership was continually being shown the sham of the Hays program, continually being exhorted to give the nation the moral arousing and guidance which the growing menace of the movies demanded.

Yet despite all this, Protestant leadership has been almost utterly lacking. Certain denominational gatherings have passed condemnatory resolutions, but the matter has been allowed to rest there. One or two denominational societies have touched the issue gingerly. The Protestant women's organizations have proved almost as susceptible to the blandishments of the Hays organization as have the secular clubs and societies which have accepted the translation of Mrs. Winter to the bosom of Hollywood as evidence of that community's regeneration. The relation of the united Protestant forces to this national and international evil has veered between the tragic revelation that certain church leaders were on the Hollywood payroll, through a period of "investigation" which eventuated in a report that could not see the wood for the trees, to a present fussy incompetence that is worse than no action at all.

In the light of the positive Catholic action, the present position of Protestant leadership on this issue is puerile. Nationally, the Federal council of churches has just sent out a "Program on Motion Pictures," which asserts that "seventy-five per cent of motion pictures are wholesome," and then goes on to talk about organizing councils which will concern themselves with "education of public taste for better pictures"—the old Hays hokum without the change of an accent. And the secretary of this department of the Federal council last month talked to the social workers' conference at Kansas City about the "consummate artistry" of Mae West! Locally, the state of affairs is exemplified by the Chicago church federation which, in its current June bulletin, hands out the stereotyped Hays formula: "It is up to the church people to help create public opinion in favor of the fine pictures that are available and to make them a success from the standpoint of the box office." The Protestant churches can pass resolutions by the thousand, but so long as their actual program consists of that sort of flaccid stuff Hollywood will go right on being Hollywood, paying Mr. Hays his huge salary for protecting it from any genuine social control, and thumbing its nose at the churches.

No wonder that the Protestant pastors and parents who have a genuine concern of soul at what the movies have been doing to American society turn with relief from the sort of trifling in which their leaders have indulged to the stern resolution and forthright action of the Catholic boycott.

A boycott is not a method of argument to be employed lightly. But there are certain minds so impenetrable, certain interests so arrogant, that no other type of argument can have any effect. The moving picture industry has proved itself to be of this sort. Despite its fair protestations, it has shown that all its arts of wooing and soothing the public have had but one end—that of being permitted to continue conducting its business on a basis against which the enlightened social conscience of the nation is in revolt. Faithless to all promises, deaf to all appeals, the moving picture industry now must deal with a different argument, the argument of withheld patronage. It is an argument that may register where others have failed, for the industry is no longer really owned in Hollywood. It is owned in Wall street, and the boycott is an argument that Wall street understands.

The Catholics will be on firm ground in refusing to differentiate between films, at least while this crusade is in its formative period. The way in which to insure quick action in Hollywood is by withdrawing support from the movies entirely until a housecleaning has taken place. Let five million habitual attendants stay away from the movies for six weeks and there will be drastic reforms in the producing centers. Although we strongly suspect that these reforms, if they are to be adequate or permanent, will have to involve almost complete changes in the personnel of Hollywood, the responsibility for fashioning the method of reform does not rest on the League of Decency or its supporters. The responsibility rests at the point of production; the test will be, not in setting up some new code or committee, but in the product—short films as well as features.

The decent portion of the public has no other way than by resort to this boycott method of finding out whether Hollywood can be changed by its own will. Then let the boycott come! Let it be national. Let it be complete. Let it enlist the support of every American who, nauseated and appalled at what the movies have become, has cried out inwardly, "Something must be done!" Withdraw support until change has come. If *this* argument does not suffice, then it will be proved

that nothing less than direct social control of production through government action can be trusted. The boycott gives the industry its last chance for self-reform. Let the test be conclusive!

The President's Prospectus

THE PRESIDENT'S message to congress, delivered on June 8, was in reality a message to the country. Coming almost at the end of the congressional session, when there was no chance that any important new measures could be introduced and enacted and when executive influence had already done its utmost to secure the adoption of the measures which have constituted the administration's program for this session, it was evidently not designed to issue in immediate legislation.

The only exception to this statement is the matter of housing. At this point the agenda for the present session, as embodied in earlier recommendations from the White House, overlaps with the President's more comprehensive program which is outlined in generous but somewhat general terms in the message. It is not without significance that, four hours after the presentation of the message, the house committee made a favorable report on the housing bill which is to supplement the provisions of the home loan act of 1933. The measure as reported out of the committee is considerably changed from the administration bill which was originally introduced, though its metamorphosis has been less complete than that of the securities act. With respect to both, the legislative branch has shown a proper desire to function in a capacity other than that of a rubber stamp. But even as to the housing question, the message applies no pressure in the interest of the particular provisions in which the original draft differs from the bill which emerged from the committee. Beyond an implied exhortation to pass some sort of housing bill, it can scarcely be said that the message was intended to exercise any special influence upon congress. It was a message to the country.

The country will be voting on candidates for congress before congress has a chance to vote on measures which will put the principles of the message into the form of legislation. It is therefore not inaccurate to say that it was a campaign speech thrown into the form of a message to congress. To describe it so is neither to belittle nor to criticize it. The President is within his rights in firing the opening gun of the congressional campaign, even so far ahead of the event; and it was a good speech. Like campaign speeches generally, and especially like his in the last campaign, this one dealt chiefly with large and perhaps remote objectives—remote, that is to say, in their complete attainment, though not necessarily remote in their beginnings. "Next year" is a note that is frequently sounded in the message. Obviously there would not be much point in transmitting to the seventy-third congress a body of recommendations to be acted upon by the seventy-fourth which has not yet been elected, except in so far as the general tenor of those recommendations may be expected to influence the election by defining the kind of congressmen the administration would like to see chosen to carry them out.

What the message means to the citizenry at large, to whom it was virtually addressed, is that the President proposes to go forward and not backward. His recovery program has not been completely stated in terms of codes for industries, and the manipulation of gold and credit, and legislation for the control of the securities markets, and the limitation of agricultural production. Beyond these measures, all of which may be conceived as being, at least in their present forms, devices for lifting the country out of an economic emergency, he envisages three great movements for the establishment of that sense of personal security without which the "general welfare" dear to the hearts of the framers of the constitution cannot be successfully promoted. These three are: the improvement of housing; the readjustment and redistribution of the population so that people will no longer be trying to earn a living where a living cannot be earned; and social insurance covering the risks of unemployment and dependent old age.

As to housing, as has already been suggested, the word is addressed directly to the present congress: Pass the pending bill. As to the more efficient use of natural resources, especially by moving people out of hopeless spots and into places where they can win a reward for their labor and by adapting the uses of soil and water to known conditions, the message is: "When the next congress convenes I hope to be able to present to it a carefully considered national plan covering the development and the human use of our national resources of land and water over a longer period of years." As to social insurance: "I am looking for a sound means which I can recommend to provide at once security against several of the greatest disturbing factors in life—especially those which relate to unemployment and old age." While the President is still looking for a means to that end, and therefore confesses that he has not found it, he is convinced that it must be sought in a maximum cooperation between the states and the federal government and that "the funds necessary to provide this insurance should be raised by contribution rather than by an increase in general taxation." The necessary actuarial studies which must precede the formulation of any plan of insurance are still to be carried out, but a beginning has been made.

This, then, is the President's prospectus for the remainder of his administration. It is almost entirely lacking in specifications as to the means by which these admirable and ambitious ends are to be gained, but one thing it makes clear: he does not conceive of his task as merely getting the car of state out of the bog and back into the old ruts, but as also making such improvements in the highway that all the passengers can have a safer and more pleasant journey when the vehicle once again gets solid ground under its wheels. All this is cheering news to those who are convinced, as he is, that the problem of our day is not that of making a "return" to any sort of golden age that this country is

XUM

supposed to have had in the past, or to any kind of prosperity that it has ever enjoyed, but is that of achieving a degree of social justice and economic security which it has never yet attained.

But the President is equally solicitous that his constituency shall understand that he does not propose to abandon the old road and make a new one. All these promises are to be fulfilled within the framework of our present constitutional system, with no essential violence to the capitalistic order, and leaving ample scope for the exercise of private initiative and for the operation of "the incentive of reasonable and legitimate private profit." In this assurance those whose hopes are fixed upon the maintenance of the present economic structure will take comfort. And so the message will arouse a favorable response from all who are neither wedded to lawless individualism in industry nor committed to the dogma that the present order must be destroyed root and branch. That is why it is a good campaign speech.

But that does not mean that all from whom a favorable response is evoked by these sentiments will place their hands trustingly in the President's and vote for the candidates of his party in the November elections without further question. One may, for example, be permitted to doubt whether he can deliver the goods described in the prospectus. And there are those who, approving the general direction in which he announces that we will travel when we are upon the road, lack faith in the efficacy of the means which he has already adopted to get us out of the mire.

Two days before the publication of the President's message, the republican national committee met in Chicago to elect a chairman and to frame an ad interim platform. The new chairman is Mr. Henry P. Fletcher, who is considered a representative of the Hoover wing of the party as against the more progressive element. The platform, which is even farther than the message from offering any specifications as to future policies, makes a bid for liberal support by affirming that "our country has been backward in legislation dealing with social questions" and that "we welcome the recognition that these questions demand attention by government." But it raises again the banner of "an economic system based upon individual initiative," and denounces the bureaucratic control of industry—which of course means any kind of federal control, for the government cannot control at all except through bureaus and commissions, as the republicans unsuccessfully tried to tell the world two years ago when the democrats were denouncing Hoover's commissions. It finds the mainspring of business in the maintenance of competition, but parenthetically admits that this must be "checked by government regulation." By a strange reversal of the historic roles of the parties, the republicans are now pleading that we must "remain a democracy" and not "substitute the domination of an all-powerful central government." In the course of a boxing match—as our sinful friends inform us—it frequently occurs that the agile foot-work of the contestants reverses their original positions and puts each of them nearer the other's corner than his own. The same thing happens in politics. As to state rights and federal power it has happened. It has happened because the democratic party, under the leadership of President Roosevelt, has committed itself to a program of progressive social action which cannot conceivably be carried out in any other way than by an unprecedented extension of the federal power.

Upon that path the President has set his foot. Some of his advisers have lately been saying that the program of the "new deal" was almost complete and that the most that now remains is for the machinery which has been set up to do its work. Inaccurate as that statement seemed to be, its complete divergence from reality is now demonstrated and documented. So far as those matters are concerned upon which depend the permanent functioning of our society for the welfare and security of all its people, he has not finished. He is just getting started. His route is not yet charted, but his goal is glorious.

Business During Alterations

EDITOR THE CHRISTIAN CENTURY:

SIR: Cassandra need not be one's mother's name, nor is it necessary to be a Jeremiah to suggest that the human situation in this day may be likened to a scene in which a shortsighted, nervous individual is discovered sitting among the debris of a huge building in process of wreckage. He is smoking a cigar near some dynamite used for blasting, but no insurance has he. All around are blueprints, estimates and catalogues for a new structure, but his glasses have been mislaid in the confusion. Outside the temporary barricade a sandwich man is parading with an announcement, fore and aft, that the contractors are unfair to union labor. Yet withal a sign reads, "Business as Usual During Alterations."

Even in elemental things, sir, Eddington would have us nail over the door of the new quantum theory, "Structural alterations in progress—No admittance except on business," but this temporary and emergency mood extends into the metaphysical *Ultima Thule*. There is a rumor that, as they crossed the threshold, on the occasion of the original foreclosure, the husband of Mrs. Adam said, "My dear, this is a transitional age!" But for us the flux of Heraclitus is a fixation because the whole race seems to have taken to the road, the road turns out to be a sort of escalator, installed on a rapid transit planet, and the total structure is due to run down according to the second law of thermodynamics.

Why, Mr. Editor, one-sixth of the world's present real estate is the physical base for a policy of *expediency*. The soviet regime, with its utilitarianism, frankly allows any Armageddon on the way to Utopia. Lenin says, "Morality is entirely subordinate to the interests of class war." Fascism has spent thirteen years in the effort to destroy every shred of constitutionalism. Hitler has a four year lease on Jew-baiting while he would lead sixty-five million to a Nordic millennium.

Then there's the Japanese rattling his American-made sabre and insisting, in a falsetto voice, that his irrational antics are justified by realism. Time fails me to more than mention the over-night revolutionary hikes of Latin America; the week-end cabinets of France, en route for "security," and the "crisis government" of Great Britain which makes bedfellows of Baldwin and MacDonald, when even twin beds in different houses should bring a nightmare.

To come nearer home, sir, if Whirl be the god of this age, then our patron saint is St. Vitus. A stream of life literature; a vote-getting political machine; a pragmatic attitude toward life in general, and the policy of "getting by" make our actions more like the convulsions of an epileptic than the correlated motions of a disciplined body politic. Don't think I'm unsympathetic. We probably must have these anatomical and alphabetical somersaults and a constant change of front in the relief program, and in monetary schemes. Mine are only misgivings lest, for the duration of the peace, we cultivate the habits of the tramp and of the Bohemian who live from hour to hour and from date to date.

Join me in Browning's prayer: "Make no more giants, God, but elevate the race," and excuse my case of nerves until a fumbling and hysterical trial and error period of interim ethic evolves some things other than the tentative.

Yours for Truth with a capital T,
QUINTUS QUIZ.

VERSE

Cycles

LIFE is a mist and a rain
Blown about by the winds,
Finally lost in the sea;
Drawn up by the sun,
And coming to earth
In a mist and a rain.

WESLEY LAVIOLETTE.

Blind Fool

HE said there is no God.
Blind fool!
Surely he never saw the smile
Of violets in spring,
Nor heard a wood-thrush sing;
Nor ever saw a man risk life
For a stranger.
Nor did he ever see one stand,
With tools in hand,
Amid the wreck of all his life had built,
And smiling, rise to greater things.

ALFRED T. HIND.

Alive

TO move
Serene amid the dust and heat
Of strenuous days,
The hush of great wonder in our speech,
And splendor glowing in our eyes;
The daring and the surge of hope;
Deep peace;
A song of gratitude;
And all our being thrilled
With the reckless abandon
Of love.

To know Thee—
Yea, this is life.
All else is death.

WILLIAM H. ROBERTS.

A Prayer for a Preacher

IF through my perjured lips Thy voice may speak,
If through a sinner Thou canst save from sin,
Go forth, my Savior, through my words to seek
And bring Thy lost ones in.

I offer Thee my hands with recent scars,
Raw with the wounds deep-cut by gyves of sin,
Ply them in prison souls to break the bars
And by me, Lord, pass in.

EDWARD SHILLITO.

The Heretic

THE temple bells are calling me to prayer . . .
Across the way I stand, a heretic;
My garden smiles in friendship with the sun,
And poppies flame beside the open door;
A thrush is singing in the apple tree,
While trails of summer cloud like veils float by.

The temple bells are calling me to prayer;
My fellow sinners, clothed in righteousness,
Beneath a stifling roof repeat their creeds;
I lift my heart in worship, out of doors,
And pray that God will see my head is bared.

MABEL J. BOURQUIN.

Life

MAN—Ah, come! Let me catch you, please.
LIFE—Not now.
MAN—I have been after you all these years.
LIFE—I know.
MAN—All these years! And now I am old. My hair is gray. Come, let me hold you now.
LIFE—Be patient.
MAN—I am so tired. Let me but hold your hand.
LIFE—Wait, wait.
MAN—Ah, what is this? My heart. Is this the end?
LIFE—Here, take my hand.
MAN—Oh, life, life! Farewell, old world. I have life.

ARTHUR B. RHINOW.

We Love Our Frauds

By T. Swann Harding

A REVISED food and drugs act is under discussion in Congress. Certain advertisers oppose its passage. Do not misunderstand them. They want advertising regulated. They want false advertising suppressed. But they claim that advertisers right now voluntarily censor advertisements and that it is monstrous for anybody to object to an advertisement provided it is correct as to the facts stated, regardless of the inferences it encourages. These advertisers tell consumers that advertising is pretty much all right as it is; why bother with further legislation?

Wonderful, Harmless, Amazing

With this in mind I bought a noon paper. In that paper I found many advertisements but I direct your attention to only three of them. The first reads, in part: "What causes the great majority of all ailments? What aggravates all disease? Improper elimination of body wastes and poisons. Crazy Mineral water, made from Crazy Water crystals, literally *washes* wastes and poisons out of the body. With water—nature's own cleanser. Give yourself a daily bath inside!"

The second reads, in part: "Wake up your liver bile —without calomel, and you'll jump out of bed in the morning rarin' to go. If you feel sour and sunk and the world looks punk, don't swallow a lot of salts, mineral water, oil, laxative candy or chewing gum and expect them to make you suddenly sweet and buoyant and full of sunshine.... It takes those good, old Carter's little liver pills to get these two pounds of bile flowing freely and make you feel 'up and up.' They contain wonderful, harmless, gentle vegetable extracts, amazing when it comes to making the bile flow freely."

The third advertisement says: "Varicose or swollen veins—ulcers.... But here at last is help for you! No operations nor injections. No enforced rest nor time off from work. A simple home treatment with Emerald oil heals your sores like magic, reduces swelling, ends pain, and makes your legs as good as new—while you go about your daily routine as usual." These three advertisements appear, among a number of others, in a respectable paper of a leading liberal chain. One may think that they appear because those in charge of the paper are ignorant of the inaccuracy of these medical claims.

Labels vs. Advertising

Originally there was a Crazy Water presumably derived from a spring. Three insane women drank this water and were restored to mental health. So goes the myth. Subsequently Crazy Water crystals appeared on the market and every man was advised to make his own mineral water which, you will observe in the Carter's little liver pill advertising, is the very thing you should not take if you want to accomplish the results its producers attribute to taking Crazy Water crystals in water. People all over the country fervently believe that by paying $1 or $1.50 a pound for a mixture of the sulphates of sodium and magnesium they have received their money's worth.

For Crazy Water crystals consist of Glauber's salts, worth 40 cents a pound and greatly esteemed as a horse laxative, plus a few minor saline ingredients of no therapeutic importance. Glauber's salt per se has no magical power to relieve stomach trouble, colitis, diabetes, rheumatism, high blood pressure and a long list of other diseases caused or aggravated by improper elimination of body wastes and poisons. For that reason the food and drug administration does not permit the producers of Crazy crystals to put such claims on their packages. They are untrue. But they appear in advertising.

Carter's little liver pills contain a mild laxative and the package labels honestly recommend them for biliousness and headache due to constipation. But they have no power at all to arouse the liver to a sense of its moral and physiological obligations. They do not form a rational regenerator of the many functions of the liver. It is very doubtful indeed that they would stimulate the flow of bile at all. There is nothing wonderful or extraordinary about the composition of these pills. But the advertising would certainly lead the uninformed to think otherwise. Just why so many should persist in being uninformed about the simple facts that weigh so largely in their successful adjustment to their environment is another puzzling question I shall examine later.

But the Advertisements Print It!

We come now to Emerald oil which, the advertisement certainly avers, will end bad leg ulcerations and varicose veins like magic. Will it? What does the label say? In July, 1916, the corporation making Emerald oil, the Moone Chemical company, was prosecuted and fined for claiming on the label of the product that it would relieve swollen veins, varicose veins and ulcers—not to mention boils, abscesses, carbuncles, cancers, catarrhs, rheumatism, goiter, tubercular glands and the gout. Notice of Judgment 5897 issued by the then bureau of chemistry declared that a mere solution of camphor, carbolic acid, and an essential oil, could not remedy the conditions mentioned.

In consequence the labels of Emerald oil today make no such extravagant and unwarranted claims. But the advertisements in perfectly respectable newspapers and magazines assure readers that the stuff will do something it cannot do. They also encourage victims of serious conditions, which doubtless should be treated surgically or by injections, to fool along with a perfectly useless remedy. An analysis of a dozen more advertisements in the same issue of this same paper would merely confirm what has already been disclosed. The case may be considered established. False advertising is common.

Quite recently the government has threatened to give consumers additional protection against such frauds. But perfect protection is simply impossible so long as our educated people remain sufficiently uninformed about facts that matter to believe palpable falsehoods with great fervor and to fight for the triumph of dishonesty with almost incredible ferocity. How can you protect people who, like those of Washington, D. C., two or three years ago, sprang ardently to the defense of a charlatan who had, in an unfortunate moment of grievous excitement, broken the neck of a young lady upon whom his technique as an abortionist had proved something less than adequate?

Are People Worth Protecting?

More recently still two physicians in the same city were prosecuted by the irate husband of one of their victims for operating a grossly inadequate cancer cure. The case got into court and witnesses began to appear. So great a host of apparently intelligent people rushed to swear that this entirely unscientific cancer treatment had been beneficial that the prosecuting attorney dropped the case as hopeless. This he did in spite of the fact that the physicians testified they knew nothing about cancer, had no instruments for diagnosing it, would not recognize a cancer cell if they saw one. Yet what else could the prosecutor do?

How to account for these things, except by the workings of a sort of pecuniary providence I do not know. I have seen the simple and apparently sincere testimonials that sufferers from diabetes wrote declaring Banbar had cured them; nearby I have read the death certificates of these very same persons who, a few weeks or months later, succumbed to diabetes. What fault in our educational system or in our average intelligence explains the fact that so many people will immediately drop sound medical treatment they are taking for a disease and begin to imbibe some medicine recommended by a lay friend or an advertisement?

A few weeks ago I remember hearing Ellen N. LaMotte speak on the opium problem. She said, among other things, that runners for the drug traffic would suggest to their fellow factory workers perhaps that they should take some of "these pills" when they felt tired and wanted nevertheless to go out that night and dance. In so many cases the worker would take the pills, form the drug habit, and go directly to perdition. But why are people sent out into the world such poor helpless idiots that they will take anything almost anybody recommends? Are people of such catholic credulity worth protecting from fraud?

No Socialism!

The other day an acquaintance returned home from the hospital after a stay that cost $1,700 and utterly distracted her $40 a week husband. I suggested in the course of conversation that the time might come when medical treatment would be provided by the state by a scheme of sickness insurance financed in part by increased taxation. Several people were in the room when I said this, all of them in moderate circumstances and reasonably plagued by recurrent illnesses. But they set up one unanimous voice in protest. That would be charity; it might, for all they knew, be socialism. That would rob them of their self-respect. That would debase and insult them and their dignity. We must never, never have state medicine. They would feel ashamed to avail themselves of treatment. I brought up street lighting, protection from fire, the postal service, and education—all financed socialistically, but they said, again with one voice, that such things as these were "different."

How can the government protect such people from fraud and preserve their health? When Great Britain first established a system of national health insurance the government printed less revenue stamps than usual to go on patent medicine containers. This was on the plausible theory that, since scientific medical treatment was now available to all poorer citizens, fewer nostrums would be sold. The supposition was wrong. The sale of nostrums actually increased. The British public demanded its pet frauds. So does our public.

We just love our frauds and insist that others share them. This country was settled by two types of people —intrepid persons who valued material success highly and came here to effect their economic redemption, and those who came to find freedom for the afflatus that possessed them so powerfully that they were denied religious freedom at home. A peculiar psychology dominated these people. They felt bound to believe and to redeem. Religion was to them not a cultural adornment, but an avenue of emotional release. Typical is the statement of the dying millionaire who congratulated himself that while he had been a hard taskmaster and a shrewd business man, he had never tasted liquor or supported a mistress.

Three Sorts of Americans

Consequently our country is full of people of three types all of whom are properly descended from their progenitors. There are, first, those who concentrate upon material things, but who participate in certain moral beliefs with considerable vigor as a sort of counterbalance. There are, second, those whose minds are set on spiritual things and who feel a positive compulsion to redeem others by making them believe what they find it helpful to believe. There are, third, those who translate material things into the phraseology of spiritual language—who plead with us like ministers of the gospel to save ourselves from the wrath to come by using certain antiseptics, mineral salt combinations, cures, remedies, or therapeutic devices.

Science does not rate belief very highly. No mature person does. Life, like science, is an experiment. Samuel Butler correctly described it as like giving a violin solo and learning to play the instrument as you go along. As people reach that state of mental maturity which is typified by science at its best they find that belief is inconsequential and that knowledge itself is statistical and problematical rather than absolute and final. In a country dominated by immature people all sorts of quack remedies, social and economic as well as medical, must prosper, and the very best ideas can only

XUM

be "put over" by using an advertising psychology which is based squarely upon the technic of the village evangelist as we may remember him years ago.

This is true today under the NRA as it was under the mob psychology pumped up to make us win the war. We must always adjure each other by the most solemn and pious pastoral appeals to do this or that. We must create belief in certain propositions. Experimental method and science are out of the question. In seeking to protect consumers from their own ignorance the government is, of course, more mature than they. But it remains distinctly problematical whether it can protect them from themselves and in spite of themselves so long as they remain mentally and emotionally immature. I doubt that we shall have a far better country unless and until the majority of our citizens attain mental maturity. When that will occur heaven only knows.

Judgment Day Is Here!

By Arthur E. Holt

IN THE LETTERS which have come in questioning the point of view expressed in my recent article, "The End of Church Expansion," interest seems to have focussed on the sentence: "Agencies of church expansion and church establishment have assumed a vested right in ecclesiastical budgets not justified by their usefulness." I have been asked to retract this statement, but until these agencies make a more convincing use of their funds I see no reason for retracting. These agencies determine the emphasis of our Christianity and down through the years they are causing Protestant Christianity to sin the sin of a misplaced emphasis.

I am writing this paragraph in a little town in the middle west which is blistering under the torrid heat of a drought which is destroying plant and animal life. The cattle are gnawing at grass in pastures which are as yellow and dry as fine shavings. The government is functioning here as a vast relief agency waging a war on human misery. Government social workers appear here as angels of mercy. This little town has seven—count them, seven!—churches: six Protestant and one Roman Catholic. All of them are groveling on the lower levels of church behavior. Efforts at consolidation have been made. The bishop of one of our major denominations claims that his church must remain open in this poverty-stricken community because he has so many ministers for whom he is under obligation to provide appointments. Others have other rationalizations for the other six churches that are helping to drain the very life out of the town.

The Day of the People's Wrath

This is not an exception. I am willing to take one thousand unselected samples of towns in the drought area and what I have said about this town in which I happen to write would be true of seventy-five per cent of them. When ecclesiastical officials say that churches must be kept open for the sake of giving ministers jobs they are preparing the way for the church to be thrown out as a social nuisance in the day of the people's wrath.

Protestant church maintenance in the United States is indefensibly expensive. There are in the city of Chicago approximately 400,000 Protestants over 13 years of age and 600,000 Catholics. To take care of the Protestants requires 1,126 churches and to take care of the Catholics 256 churches. Each Protestant denomination requires a major denominational office; the Catholic church gets along with one.

Each of these 1,126 Protestant churches requires a building. Metropolitan pastors have metropolitan ambitions in ecclesiastical architecture. They build beyond their means. They load their congregations with debt. The sheriff settles on the doorstep of the church. Then church officials lift their hands in distress, look in the direction of the national church building society and cry, "We who are about to die, salute thee! The cause is holy and justifies large grants from the denominational budget." In spite of all this and because of all this, Protestantism in Chicago has become too expensive to live without subsidy in the precincts of the poor. It's a hand-out religion; an alms from the economic lucky to the unlucky. For in the areas of workingmen's homes Protestantism is as expensive as it is in Oak Park and Evanston. Yet in spite of its expense it is represented by trivial institutions.

Trivial Denominational Life

But the local church is not the only part of Protestantism that is dying from triviality. The denominations as a whole are as bad, or worse. Frozen in a framework of futile denominational self-maintenance they do not rise to national emergencies. They become the victims of national calamities they might forestall.

I have always believed that the churches might have saved the United States from the tragedy of the civil war. In 1808 all the major religious groups were declaring that slavery was wrong. One man, John Woolman, emphatically believed it was wrong and his religious group banished slavery from its midst. The others, as in the case of the Methodists, who got rid of their Bishop Coke when he insisted on pressing the subject, found it more to their liking to major on church extension and evangelism. They allowed the nation to drift toward civil strife. The body of Christ in America is still broken by that strife. Just as a dollars-and-cents-proposition five hundred John Woolmans at work from 1808 to 1838 would have saved the church more than it will ever have to spend on church expansion.

In 1920, stimulated by the success of the war drive, the Protestant churches decided to go out and "collect." A minority group in the churches incorporated in the program an investigation of the fate of the "common man" in the United States Steel corporation. In brief, their report was that the common man was getting too small a share in the national income. That was heresy among the "prominent laymen" of those days, so most of the churches ignored the recommendations of their own report concerning the income of the common man and went on trying to collect from the "big givers." The nation's greatest depression came on. The economists, in diagnosing the causes, repeated the diagnosis of the steel strike report. The common man—the farmer and the laboring man—had no income and no buying power. America's whole economic order went to smash and the churches lost their power to collect because nothing was done between 1920 and 1929 to measure up to the revelations of the steel report. A righteous God has taken away more income from the churches in the last five years than they will ever have to spend on church extension. It is a judgment passed on hand-out religion.

More Than Unity Needed

Bogged down in a program of church maintenance Protestantism cannot be true to its best. When Cotton Mather arose in his pulpit in old Boston, he made some very pertinent remarks about the tavern, the prostitutes, the idlers and he praised the teacher, but he also had a great deal more to say about Boston, the metropolis of an ideal commonwealth—a holy city. His catalogue of civic duties for councilmen, constables and officers revealed a belief in an organic social order or state. But Cotton Mather's dream of an ideal society was lost. The churches went on making war on the scourges which afflict man as an individual. They fought valiantly ignorance, prostitution, idleness and intemperance. But the state and society went secular. They drifted away from moral controls. From a religious dream of an ideal society which inspired the founders of the colonies we weakly accepted the regimentation of a religious conscience by a secular state. We were ethically satisfied if we maintained a separation between church and state. Now we wake to find that the state doesn't intend to let the separation continue, but that it finds the church so weak, so unsure of itself that it means to bring it to heel in a totalitarian order.

This is not just a plea for church unity. If church union were enough to change the pattern of church behavior the answer would be for all of us to work for church unity. Unfortunately, a united church might be only a united church. Church unity might, however, help relieve our pestered communities from the competitive denominational struggle and thereby release energy for something higher. Neither is this a plea for a pale variety of religious group modesty. A church might boast that it had never stolen sheep from other pastures and never crucified a community on the cross of denominational glory, yet this would not be enough. This is an appeal for a religious group voluntarily and vigorously to use its ability to operate in the higher ranges of religious behavior "without tarrying for any."

A New Conception

Are we not willing to admit that if instead of entering "the war to end war" we had stayed out of it and given an illustration of a nation engaged in something better, the world would be better off today? Suppose some religious group should be willing to renounce the old tests of denominational success and should count it its glory to change the religious emphasis in America, even at the cost of its life, would not the cause of the church be advanced and the kingdom of God hastened? Suppose that, instead of struggling to keep alive the outworn concepts and the outworn organizations—taking up collections from those who have benefited from an unjust society in behalf of those who have been victimized by it—some denomination should pour all its interest and strength into righting the injustice itself, would not the result be an actual outburst of spiritual enthusiasm in place of the dreadful simulations of vigor which we now write in embalming fluid in the columns of our annual statistical reports?

At the center of one of our western states is an area which consistently stays radical. At the center of this area is a religious group which operates without benefit of clergy. They say they cannot afford ministers. They have higher excitements than raising church budgets. They have not lost their vigorous young people. They offer them the excitement of waging war for a better social order. Suppose this group should become a thousand groups and our young people, caught up in this higher excitement of religious behavior, should turn upon us and say: "This is bread and wine to us; we can worship in barns and halls and out under the trees if we have this." Where would we as clergymen be then? Let us not be too slow to see that this day of judgment is at hand.

Cry of the Dead

SILENCE the hateful mortar's lying mutter;
Silence the drums loud perjury; the quick
Falsehood of bullets; the machine-gun's stutter;
And all the bellowing cannon's rhetoric!

Silence them all: the rifle's rapid lies;
Silence the bugle's treacherous evasion;
Silence the shrapnel's shrill and ghoulish cries;
The bayonet's abrupt and false persuasion!

Out of the forum of our hush, we dead
Cry out above the cannon and the drum:
Never from any slaying, any dread
Will spring to flower the millennium!

Begin rebuilding Eden once more: start
Healing all broken, parted peoples whole:
There is no other nation but the heart;
There is no other country but the soul!

LOUIS GINSBERG.

XUM

"The Fleet's In!"

By John Paul Jones

JOHN HAYNES HOLMES denounced it from his pulpit as propaganda, pure and simple. He commended Mayor LaGuardia for his refusal to appropriate city funds to entertain the admirals and their sailor boys. He asked the question, "Who invited the navy to New York anyway?" I have not yet learned the answer to this question, but it doesn't matter. The fleet is in.

If the navy was not invited to New York surely no uninvited guest ever received a more gorgeous welcome. Thirty thousand people jammed the gates of Fort Hamilton on the ocean end of the Narrows. Fifty thousand were on tiny Governor's island alone. In between a million people watched, waited and suffered, and then let loose their long, long cheers. They were there as early in the morning as the ferries could bring them. Without shelter or shade, on a hot day, they almost starved for food and drink. The navy, which was to come at 3:30, was two hours and a half late. After it was over the crowds mobbed the ferries, and it was midnight when the last sightseer was taken home.

Excursion boats filled the harbor, and all of them were crowded. Ocean liners went out to the presidential review (twenty-five miles away) with passengers at five to fifteen dollars a head. Hundreds took to the air. Radio programs were stifled all afternoon, and owing to the delay caused by the fog the announcers almost perished in statistics before the review and the entry took place. But the fleet is in. Anchors have been dropped in the North river and elsewhere. Nearly one hundred fighting craft grace the water front. The World-Telegram declared editorially yesterday, "It is a grand day for the fleet. It is a glorious day for New York city." The Herald-Tribune editor this morning announced, "New York has never seen anything like it."

II.

It is as difficult to describe the atmosphere of the city as it was to escape its compelling force yesterday. I went to my study at the church about the usual time on the morning of the great day. Now it happens that the church of which I am pastor is located in the heart of Bay Ridge, a residential section of south Brooklyn, bordering the narrows. It is just three blocks from our corner on Ridge boulevard down to the Narrows waterline where Brooklyn's beautiful Shore road stretches a mile and a half in either direction with Fort Hamilton on the end at the left.

The harbor was noisy and I couldn't help being a bit restless amid my books and papers. Late in the morning, when I seemed to be getting nowhere in particular, I heard guns booming. I knew that the President was on the cruiser "Indianapolis," and headed out to sea. I also knew that I might as well drag out an old sermon for Sunday morning. I stood my ground firmly, for a while. I attended to routine matters and went to lunch. I even came back after lunch and pretended to be little concerned about what went on in the harbor three blocks away. But the endless procession of pedestrians and automobiles, all headed in one direction, became my undoing.

I thought of one of my trustees with his home and wide lawn on the Shore road. I telephoned. "This is the dominie." "O yes, come right down." That was all. By the middle of the afternoon I was comfortably parked on a cushion under a shade tree with a splendid view of the harbor. The drive below and the terrace leading down to the water front were both crowded—the one with automobiles, the other with a milling throng of people. Policemen's whistles blew; automobiles exchanged greetings with their bumpers; an ambulance rushed by; the peanut vendors, ice cream dealers, and above all, the thirst assuagers, were in their element.

An hour or so exhausted the possibilities of conversation, and I remembered the invitation of another parishioner, also living on Shore road, who was entertaining the kindergarten school where my young son was a pupil. I made my excuse and soon was at the place where the aforementioned lad rushed up to greet his father, little knowing how he had been outlawed by the American Legion, and was lending scant honor to the name of the first admiral of the American navy. On another pleasant and comfortable lawn I settled down with another group for another vigil. Below the streets were jammed with cars, and the pedestrians between the drive and the seawall were beginning to undergo a severe testing of their patriotism. Yet there was remarkable orderliness and patience, and only here and there someone fainted. And yet no navy!

It suddenly occurred to me that the whole thing was silly and ridiculous. I made my excuse again, and with a sense of superiority went back to the church. A sign posted on the secretary's door indicated that everybody had gone. I returned to my home, but there was nobody there either. I settled down with a book, but before long I heard the guns again. Then I knew the fleet was headed in off Fort Hamilton. My mood changed again. "Really one ought to see it," said I. Anyway I was to meet my wife for dinner a little later out in that direction. I thought of Shore Road academy, a progressive country day school attended by my two daughters, and presided over by two parishioners of John Haynes Holmes. I grabbed a taxi. We headed down a main thoroughfare, and every cross-street was packed solid with parked cars as far as one could see. There had never been anything like it in Bay Ridge. I was soon cordially received by the head mistresses. They seated me on the lawn between an army officer and his wife, and the fleet went by. It seemed only a stone's throw away. Silently, majestically, in single file, the huge monsters of steel passed along. Overhead army and navy planes maneuvered in a deafening roar. We sat and talked, but mainly watched. There they were.

The battleships, the heavy cruisers, the light cruisers, the destroyers, the aircraft carriers, and all the rest. It had been a long, long wait—for some of the people eight hours—but they seemed to feel repaid.

The day was nearing its close. And if its end was not to be perfect it was as the World-Telegram correctly wrote "glorious." When my wife and I met for dinner we were taken on an apartment house roof where we could see from one end of the city to the other. Before we went below we had in our minds a picture that could not be easily erased. This morning the usual 36 page Times is stretched out to 48 in order that the record of the day with all the news that is "fit to print" may be preserved for posterity.

III.

When the evening was done, while the sailors were thronging Broadway, and the searchlights of the great cruisers added their brilliance to the night life of the city, some reflections were inevitable. A million people, and all the discomfort and torture endured, to watch the fleet go by! Hour upon hour of patient waiting. Most of them compelled to stand, and many without benefit of refreshments. I thought of our "No More War" parade. We planned it and advertised it for weeks. We emphasized that it would be a short parade; that it would take just a passing few moments out of a Saturday afternoon. It would not overtax anybody. The papers gave it a whole column and a picture. It was reported that 10,000 people watched it. Outnumbered 100 to 1 in spectators and the "No More War" parade on a half holiday! The navy parade on a busy day in the middle of the week!

I thought of our host's complaint during the evening that his family could no longer get suitable books from the branch library. He said that almost no books had been purchased by the library for more than a year. I thought of the dying CWA, the diminishing relief fund, the millions of unemployed, and the money that went up in smoke for military salutes. I tried to think of the cost of the navy, but the figures, beyond me at any time, were incomprehensible in the late hours of the night. I thought of the glamor and romance once more restored to the "merchants of death."

Dr. Holmes is right, of course. It is propaganda. What was accomplished aside from that? It was, of course, an entertainment, a picnic, a holiday, for multitudes of people. It afforded an American substitute for the glamor and pomp of royalty, but that is a doubtful good. It made President Roosevelt once more the man of the hour. Perhaps that is of some value at a time when the country still needs a strong man with popular support. But above all else it was magnificent propaganda.

IV.

Was it not also winning and successful propaganda? Against it what can the forces of peace accomplish? Are not the odds overwhelming? So it would seem at first glance. But the morning after I find myself in a different mood. I accept the challenge, and I do it with more confidence and courage than I have felt in a long time. Somehow the events of yesterday, though they reveal the sinister and subtle power of militarism, have stiffened the fibres of my resistance. After all, violent emotions sometimes subside quickly. Spontaneous and intense enthusiasms are not necessarily deep-seated. We cannot compete with the navy in the spectacular, but patience and truth are still great weapons of righteousness.

I take new determination for three reasons. In the first place the organized peace movement, late on the scene, is not without some laurels of victory. It is a mistake to be cast down by the adverse events of the moment. In a motion picture house one day last week I saw and heard an impatient plea for the upbuilding of the navy. A most persuasive but tongueless voice, assisted by vivid charts on the cinema screen, pleaded for adequate national defense. The gist of the whole thing was an effort to show that our navy all along the line is far below the strength allowed under existing treaties. The point was that we have not yet built up to the level of permissible agreement with the other nations. I said to myself, "Thanks to the peace societies. They *have* affected the public sentiments of the land."

Yesterday as the ships went by I noticed that outside of the airplane carriers there were few new units, and a considerable number of older vessels—some I believe from the world war period. At the moment we seem to be going ahead in spite of everything with our navy building program, but persistent and heroic efforts on the part of peace agencies may yet bring this program into jeopardy.

In the second place, I mean to rely with greater confidence on a commonsense appeal to the average man (even though he may believe in preparedness) to show that there can be no such thing as military preparedness in the modern world. The engines of war provided in advance would likely prove inadequate if not useless when conflict comes. Yesterday I said a number of times and to a number of people without contradiction that the battleships, though they presented a mighty spectacle, were in fact practically useless for purposes of war. People may not have agreed with me entirely, but only one man ventured a comeback. He seemed to feel that though the battleship was rendered useless by the coming of the submarine and the airplane, that it was of some value like "a club behind the door." But the reply to this is that granting the doubtful efficacy of the club behind the door, no would-be intruder will fear it if he knows it is chained to its base. Indeed it appeared to me yesterday that the great multitudes had a sense of the uselessness of battleships with their huge guns and intricate machinery.

The Tribune carried this telltale headline: "Diving, roaring planes all but steal the show." The sub-headline read: "Navy wise enough to keep birds of air in leash until review is near the end." Cannot the common man be made to realize that the appearance of the submarine and the airplane has nullified the value of our most glorified and magnificent floating fortresses? Similarly all along the line military experts admit that the only real defense in the future is retaliation. Victory will not end war in the future, but only the devas-

XUM

tation of the land and bases of the adversaries involved.

In the third place there are now available as never before adequate resources to insure the victory of the peacemakers. Sufficient research has been done and made available so that with scientific accuracy and precision, as well as moral passion, the fallacies of armed preparedness, the diabolical intrigues of armament makers and armament rings, can be exposed and the possibilities of rational peace efforts on a world-wide scale made plausible and convincing. The researches and constructive suggestions of Kirby Page, Englebrecht, Florence Boeckel, and their like, are full of hopeful and illuminating possibilities.

The cause of world peace is not a lost cause. It is a new cause that has not yet had time to be lost. There is no cause that on its intrinsic merit is freighted with greater potentialities for success, if the forces of peace can but always remember, "In due season we shall reap *if we faint not.*" At times when gains seem temporary and ephemeral let us be encouraged with the faith that good will always retain its power to overcome evil. Certainly the work of the peacemaker is the work of the Lord. Across the centuries the voice still sounds: "Be ye therefore steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain *in the Lord.*"

The Packers Take Up Theology

By Leland W. Mann

JOHN FARMER is in despair. His wells are going dry; his pasture lands are eaten down to the roots; his oats and small grain will not yield back their seed; his corn stands yellow and parched, less than a third of its normal seasonal growth. If rain—I mean a general soaking rain—does not come soon, he.... "But why doesn't it rain?" he asks.

Grandpa Farmer, whose memory reaches back clearly and distinctly for seventy years, has never experienced anything so withering. He thumbs the worn pages of his Bible and finds it talking in terms of "abundance." "That ye may have in abundance," means much to him. It's his philosophy of life, for grandfather is a product of that civilization born to an economy of scarcity and educated to make two blades of grass grow where only one had grown before. Grandfather knows nothing of an economy of abundance, though he talks about "abundance" a great deal.

Ministers and the Drought

Son John, there, who has the old home place this year, has contracted the farm with the government and is withholding some sixty acres of fertile soil from production. And the pigs, John has taken his hammer and knocked in the head thirty of the "runts" and smaller ones because the government contract allots him but one hundred and eighty. Grandpa thinks John is doing something to this "abundance" the scripture talks about. But is he? John has read a little about the economy of abundance. He knows something of the ravages wrought by over-production and inefficient distribution in a repudiated economic system. But John is essentially a farmer; not an economist nor a theologian, and he likes to make things grow. He gets his theology and his economics and his farming all mixed up when he thinks about this drought. He needs a clear thinking minister to aid him in this crisis.

The daily metropolitan press reports isolated instances of ministers who interpret this prolonged drought as a divine nemesis which has overtaken the farmer. God is angry because little pigs have been slaughtered and productive acres withheld from cultivation. Therefore, he will demonstrate his power to the ungrateful by parching the ground and scorching the verdant crops; he will not send rain. It is not unusual, nor is it news, for some ministers to attempt to bring God into the picture in this naive manner. But neither the daily paper nor this kind of preaching will be of much aid to John in his struggle for an adequately adjusted and less heartless economic society.

It is, however, unusual—and it is news too, though ignored by the daily press—to find livestock commissioners and packers interested in theology and scriptural interpretation. There is a representative from one of the largest packing firms in Chicago in our neighborhood. He talks with the farmers and his sympathy over their condition is profound. Surely, people should not suffer this way, the farmer least of all, unless . . . well, unless some great sin has been committed or a grievous mistake made and God is attempting to speak through the drought a call to repentance. Now John Farmer has never been noted for his piety, though he is deeply religious by nature.

The packers' representative sits down with the farmer and his family. Together they search for the offending sin. "This drought is widespread," says the city man. "For your personal sin, whatever it may be, God would not afflict your neighbors. You remember the story of Job. (The packer-man is a little off the point here but John doesn't know it.) God might send fire to burn your barns, some plague might take your stock or even some member of your family, but God would never punish the farmers in Iowa for some sin you have committed personally. Remember, this lack of rain covers twenty-one states; it must be that you farmers have sinned collectively. Now take this matter of controlled production; the killing of little pigs and contracting with the government to withhold at least twenty per cent of your good, God-given land from cultivation. Do you think a good God approves of that with so many underfed little children in the world today? Remember that in the history of our great Amer-

ica there has never been a drought so widespread before; but also remember that never before have farmers dared to organize to interfere with the normal course of scientific production. God will punish you if you set yourselves up to control production."

John Farmer is vaguely aware that industry has always controlled the production of its commodities. Young John is deep in thought as the packer-man from the city clinches his argument with a few well selected passages from holy writ. Grandpa Farmer nods his bowing head in assent.

"He surely knows his scripture," said the county agricultural agent, "and he represents one of the biggest packing firms in Chicago. He almost made us feel that any attempt to control production and cooperate with the AAA program was to align ourselves with the devil. He told us plainly that this drought was sent by God to punish us for interfering with the normal process of sowing and reaping all we might. The tragedy is, the longer the drought continues the more likely he is to convince many of the older farmers that his diagnosis is scripturally sound. Frankly, I know many farmers who want to break their contract with the government in the hopes that by so doing rain will come."

This attempt of the packers to theologize for the farmer during this crisis is consistent with the many tricks used by the trader class to thwart every effort of cooperative action born of the soil. The saddest part is that the rural minister often lends himself to such mockery.

BOOKS

For and Against Fascism

GOSPEL OF FASCISM. *By Kirton Varley. The Generation Press, 75 Varick St., New York, N. Y., $2.50.*

THE ITALIAN CORPORATIVE STATE. *By Fausto Pitigliani. The Macmillan Company, $2.50.*

DO WE WANT FASCISM? *By Carmen Haider. The John Day Company, $2.00.*

IT WOULD scarcely be accurate to describe Kirton Varley as a British (or Australian) Upton Sinclair. There are too many points of difference. For example, Varley approves fascism, favors censorship against foreign propaganada and is a Catholic convert. But he has Sinclair's capacity for indignation, his confident omniscience about the hidden things of politics and finance, and his zeal for publishing at his own expense the unorthodox social doctrines upon which commercial publishers do not care to put their imprint.

Varley claims to be the inventor of fascism. He was a fascist before there were any fascists and, of course, before Mussolini. He sees as the essential in fascism not dictatorship but the corporative organization of the state. For parliamentary government he has high contempt. As a resident of America (in the cleaning business in San Francisco for the past six years) he wishes to see the building of a "United Corporative States of America"—but without revolution. The important thing is to take conditions as they are and work with the materials at hand, as Mussolini did in Italy; but since the conditions and materials here are different from those in Italy, the methods will be different. "No revolutionaries or anti-semites are required for this work, nor colored shirts, uniforms, parades or ballyhoo. No demagogues, political, religious, or extremist, are wanted to steal the movement. The formation of a religious spirit, like naziism in the rank and file of the movement is to be avoided, lest the other side respond in like manner. The corporative movement must keep close to the traditions of the nation." All this is indicative of a spirit which, if bold and unconventional, is not violently fanatical. The book is a confusion of ideas most of which run counter to the accepted doctrines both of liberalism and of economic conservatism. The apparent confusion is increased by the inclusion, as the latter two-thirds of the volume, of what seems originally to have been a separate opus entitled "The Unseen Hand." The whole is dedicated to Engelbert Dollfuss, "praying that God will give him victory over the dark forces of anti-Christ and anti-semitism."

Mr. Pitigliani's book is 99 per cent detailed and statistical information about the organization of the Italian corporative state and the development of the Italian form of syndicalism to its present stage, and one per cent loyal defense of the economic aspects of the fascist program. Evaluation of the actual workings and results of this organization of industry lies outside the author's field. He does not undertake to prove that the arrangement has increased production, diminished unemployment or raised the standard of living. He gives precise blueprints showing how the machine is constructed but no reports from which one can judge of its efficiency. The moment was perhaps not quite opportune for such a thorough presentation, for the corporative system is just now being put into what is intended to be its permanent form. But within the limits of the author's design and up to the time of writing, the work is thorough, expert and dependable. The expressions of approval for the fascist system may be taken for what they are worth as merely personal opinions, for the factual part of his study has no bearing on them one way or another.

By far the most interesting of these three books is Carmen Haider's "Do We Want Fascism?" To jump at once to the conclusion, her answer to the question is that we do not. While she does not say it in so many words, my impression is that she thinks we want communism or something very like it—or that we would want it if we knew what was good for us. But even those to whom this conclusion may be odious or unconvincing should not turn from the book in disgust. It contains much of value apart from its mildly propagandist features. There is, for example, the argument that a planned economy is forever impossible in a system which is operated chiefly on the motive of private profit. That statement itself is worth thinking about very carefully. If it is true, it both explains why fascism, whether in Italy or in Germany, does not have a genuine planned economy in spite of all the governmental control of business, and it has a very definite bearing upon the question of our own efforts to get the benefits of economic planning without radical modification of our economic system.

The author's judgment is that, in spite of the well meant efforts of the administration, the thing is bound to fail unless it is carried much farther. The chief gain under the NRA is that "for the first time the problem of control over industry and its implications was forced upon the attention of the American public." The necessity for more complete control in order to get results will mean, in the author's opinion, a drive either toward fascism or toward something like communism. Fascism

XUM

she rejects because it is necessarily operated in the interest of the capitalistic class, abetted by the white collar group that hopes to get into that class. "The only group which would gain under fascist rule would be the capitalists both in the industrial and banking world." To forestall and frustrate the drift toward fascism, she argues for the building up of class-consciousness among the workers, especially those most poorly paid and the unemployed, and the development of a sense of solidarity of interest between the manual workers and the smaller traders and the professional classes. Those who have been accustomed to expect communist arguments to be marked by intemperance of language will find here something of a different sort. The tone is one of calm reasonableness, and the author writes of fascist developments in Italy and Germany on the basis of a careful study and thorough knowledge of the facts.

W. E. GARRISON.

Books in Brief

PERSONS ONE AND THREE. *By Shepard Ivory Franz. Whittlesey House, $2.00.*

Cases of double or multiple personality are all different and each presents its distinctive and unique problems. This volume contains the detailed record of a case involving three personalities. Beginning with a subject who had no memories whatever, Professor Franz was able to bring to consciousness his whole past with the exception of a period of seven months during which the subject was evidently under the control of a third segment of personality to which no clue has yet been found.

AT 33. *By Eva Le Gallienne. Longmans, Green & Company, $3.50.*

Not many have the courage to write their autobiographies at thirty-three, and few have as good reason for doing so as Miss Le Gallienne. For one thing, what other young actress has achieved such recognition in the field of literature as is implied in her honorary Litt. D.? Her stage career, including the current phase of it which is too recent to be covered by this book, is of the sort which gives such promise as there is that the legitimate stage will continue to be a living institution.

BETWEEN TWO WORLDS. *By Nicholas Murray Butler. Charles Scribner's Sons, $3.00.*

These "interpretations of the age in which we live" are made up of the addresses which Dr. Butler gave during 1932 and 1933. For a conservative and a republican, he is extraordinarily liberal and democratic. He believes in disarmament, lower tariffs, cancellation of war debts and reparations, and the League of Nations and the world court.

THE BOY FROM TELEMARK. *By N. N. Ronning. The Friend, 406 6th Avenue South, Minneapolis.*

The boy from Telemark came to America years ago and became active in Lutheran life in the northwest. The story here told deals partly with his boyhood in Norway and partly with his experiences as a newcomer in America. It is a contribution to that always interesting body of literature which tells what America means to its new citizens and what moral and spiritual values they bring to America.

YELLOW JACK, A HISTORY. *By Sidney Howard. Harcourt, Brace and Company, $2.00.*

The history is of Walter Reed's yellow fever research as told in Paul De Kruif's "Microbe Hunters." The form is that of drama. To call it "the greatest play ever written by an American," as two reputable critics do on the jacket, seems going rather far, but it is more than just a good play; it is a great one. The material of tremendous drama is of course in the authentic history. The dramatist has created a very effective technique for weaving his scenes and episodes, at different places and in widely separated years, into a continuity with no intervening curtain. The stage has here taken a lesson from the screen, and has bettered the instruction. But the important thing is the tremendous ethical drive which comes with the skilful presentation of the work of these heroes of science.

GERMAN FAMILY. *By L. C. N. Stone. Bobbs-Merrill Company, $2.50.*

This is undoubtedly one of the great novels of the year. It has already had recognition commensurate with its merits. Without including among its personnel any historical characters, it is in reality a piece of contemporary history not less reliable than the most careful study of recent events in Germany and much more vivid. The story deals with the fortunes of a German family which is also partly a Jewish family. In spite of all discouragements and disasters the confidence of the leading character, a young Jewish playwright, in the survival of his race remains unshakable. "We shall survive; we always do."

A GUIDE TO CIVILIZED LOAFING. *By H. A. Overstreet. W. W. Norton & Company, $2.00.*

In spite of what may seem to the unthinking a frivolous title, Mr. Overstreet is here no less serious than in those weighty works, such as "The Enduring Quest" and "We Move in New Directions," to which he owes his reputation as one of the most thoughtful interpreters of modern life. Here he is thinking about the problem of leisure, and how it may be used to serve the ends of culture and intelligent enjoyment, and of the resources which are available to ordinary people in ordinary circumstances. He lifts the concept of "loafing" to a high level by including within this category all sorts of activities which are not gainful. Even the church has a place in it, because of its service in "so integrating the ideals and activities of individuals that they serve to build a veritable community of life."

DESIGNED FOR READING: AN ANTHOLOGY DRAWN FROM THE SATURDAY REVIEW OF LITERATURE, 1924-1934. *By Henry Seidel Canby and others. The Macmillan Company, $3.00.*

The contents of this unique anthology include chapters on various forms and aspects of writing by members of the editorial staff of the Saturday Review of Literature, editorial essays, a very rich collection of book reviews, poetry, and imaginative prose. With these examples before their eyes, newspaper writers may take heart to believe that no necessary antithesis exists between journalism and literature. The volume is as readable as its title suggests, but young writers may profitably take it seriously as holding up a mark at which they may shoot even if not —an idea which the compilers would be the first to repudiate— a series of models to be followed.

TRIP TO RUSSIA. *By Leonard K. Elmhurst. New Republic, Inc., $1.00.*

Almost thou persuadest me to take a trip to Russia! If one can learn so much in five weeks and can at the same time escape the delusion that one has learned it all, it should be worth while. Mr. Elmhirst made his journey in September, 1932. His book is a full and careful report of what he saw and learned and is happily free from generalizations and valuations which would require much more extensive observation to give them adequate support.

ATTENDING MARVELS: A PATAGONIAN JOURNAL. *By George Gaylord Simpson. The Macmillan Company, $3.00.*

Dr. Simpson's qualifications as a scientist may be taken for granted in view of his position as associate curator of vertebrate paleontology at the American Museum of Natural History. His literary gifts are obvious on every page of this unusual record of an expedition into a little-visited area. For once, even a

reader with an incurable wanderlust may read a fascinating book of travel—though it is really much more than that—and have no desire to follow in the author's footsteps. His scientific zeal, and something of his buoyant personality as well, may be detected in his statement that "fossil hunting is by far the most fascinating of all sports." He really makes it seem so.

CORRESPONDENCE

Rural Postmen Deserve No Sympathy

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a bit about your editorial, "A Plea for the Rural Mail Carrier." I do not know conditions in other states; perhaps there your plea is justified. But a pretty wide familiarity with South Dakota (all rural) leads me to protest.

The rural mail carrier is a very real blessing, but we regard him as pretty well paid. His compensation was largely determined in the days when he struggled long days through vile roads over a route of about 26 miles. There was little competition for the job, so the "civil service examination" was largely a farce. Since those days the business is nearly 100 per cent motorized, routes consolidated—the trend seems to be to make routes of around 50 miles—state, county and federal money has been lavished on roads with special emphasis on mail roads and school routes. So that as a rule the carrier has not over four hours a day, including his work in the office; frequently three hours is his daily grind.

His pay would not be princely in the city; but we must remember that with us even $2000 is real money (about three times what the average family enjoys). On the full routes the carrier's wife has been heard to boast that "we draw down $125 every two weeks," and the contrast in incomes has not made the carrier popular. The 15 per cent cut was tough, it is true; but a well directed lobby has been able to interest congress in the vote-getting efficacy of a 10 per cent restoration of pay. So far from the mileage allowance being "meager," it has been possible to meet absolutely all car costs including a new car every other year, in the past five years; probably that was the intention of the allowance; but it should be remembered that in the days of the horse the carrier maintained his team out of his pay. Is a cent a mile too little now? It does not seem so, taking into account the rest of his compensation.

Does our carrier get too much? Not a cent, as the figures go. But it does not seem to be true that he is not well paid (that may need qualification by locality, but I understand the government treats all alike); it would be well if all families might enjoy income on the same scale. But it is not well that any group should be so out of line with all the rest in the community. Bear in mind that the federal income is largely tax-free!

Turton, S. D. "A RURAL PASTOR."

What It May Mean

EDITOR THE CHRISTIAN CENTURY:

SIR: One gets a wonderful thrill from reading Fosdick's "My Account with the Unknown Soldier." I was in the war area myself and know that war is hell. But don't let us get all "het-up" over war and forget the main issue. War is but a part of a predatory system of society and our job as Christians is to put an end to the system out of which war springs. In the end it may mean that Fosdick may have to give up his Riverside church and the rest of us our parishes and say that we are done with the whole damnable business.

Congregational church, HARRY TAYLOR.
Pittsfield, N. H.

Veterans' Compensation

EDITOR THE CHRISTIAN CENTURY:

SIR: Few public issues are in the spotlight to such an extent as those connected with the veterans' compensation. The appeal of two Presidents to the American Legion to refrain from pushing the matter of cash payment of the bonus; the passing of the adjusted compensation bill over the President's veto and the indignant protest by Dr. Bowie, endorsed by other leading ministers; and the letters which have appeared from time to time in these columns are indications of such interest.

There are some facts that need to be made clear and should have the widest publicity. General O'Ryan is authority for the following statements: Only one-half of the armies that were raised in this country ever left the United States and of those who did get overseas less than one-half were ever in battle. All told we had less than six months of fighting. There were 254,000 American soldiers either killed or wounded. At the time of the armistice there were only 882,000 American troops within the zone of hostilities and not all of these were combat units. There were thousands who served less than thirty days. This in no wise discredits their patriotism but it does have some bearing upon financial measures.

Some further facts are pertinent. Boake Carter, the distinguished correspondent, has recently broadcast these statements: In the world war the numbers wounded (or gassed or otherwise casualties but not including deaths) and the number given compensation were as follows:

France	4,950,000	Compensated	708,591
Great Britain	4,266,000	Compensated	499,200
United States	234,000	Compensated	737,850

France has given compensation to one in seven who were casualties. Great Britain, one in eight. The United States has compensated nearly three times our total casualties.

The total annual expenditures on war casualties up to the present year have been: $51 per man by France; $58 by Great Britain and $2,658 by the United States, or 45 times as much as Great Britain and 50 times as much as France.

In the light of these facts it is not true that the nation is ungrateful or indifferent concerning its defenders. A nation that is expending one-fourth of its annual federal income for the benefit of its veterans; that has already since the close of the war appropriated $6,000,000,000 for veterans' benefit, cannot be accused of niggardliness or neglect.

Such facts must be frankly faced. To enact legislation in the interest of a group which is only three per cent of the population by adding to the crushing burden of taxation resting upon the other 21,000,000 families, presents an unjust burden and a menace of large proportions.

Fort Dodge, Iowa. C. G. WRIGHT.

Academic Timidity

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 23 you have an editorial "On with This Revolution," in which you refer to the recent report of the commission on the teaching of social studies of the American Historical association. You say, "It presents . . . a radical reconstruction of the social order." While I have seen only the newspaper accounts of the report, I have read them with the utmost care, and the difficulty I find is that again we have a report, this time costing $400,000, which does not present a definite program.

After a detailed analysis, they do reject "acquisitive individualism." Their analysis of what such an economic organization of society produces is a damning indictment. They predict we are approaching a new age of "collectivism," but what form the collectivist society of the future will take is not stated. They only suggest that "almost certainly it will involve a large measure of compulsory as well as voluntary cooperation."

What we need in America, if ethical and educational leaders are to be real leaders of spirit and thought, is for them to realize that we common people are in the primer class of economics and need

XUM

to have a more definite and specific program for the future laid out before us. Workers in other countries, and to an increasing degree here as the pressure develops, are themselves taking definite steps out, in the way of organizing units of a new collectivist order in the form of progressive political organizations; vocational organizations such as labor unions, farm marketing cooperatives and professional associations; and consumers' cooperatives.

Why cannot ethical and educational leaders be more specific and really lead out?

The Cooperative League, New York City. E. R. BOWEN, General Secretary.

Mr. Neibuhr Replies to a Critic

EDITOR THE CHRISTIAN CENTURY:

SIR: The criticism of my position by Mr. Voelkel published by you under the title of "A Study in Black and White" misrepresents so many of my positions that a rejoinder seems necessary. I do not quarrel with Mr. Voelkel for disagreeing with me but I do object to having opinions imputed to me which I not only do not hold but have been careful to disavow. Let me specify:

1. Mr. Voelkel says "Mr. Niebuhr speaks frequently of the class of workers and of that of employers. Is it not true that some of the resistance to radical change is due to the fact that the two classes are not clearly distinguished? . . . But in order to fit his theories Mr. Niebuhr must reduce these complexities to simplicities."

Of course I believe that there is a class of indubitable employers and also a class of people who are workers beyond question; but I never tire of criticising radicalism for acting as if the classes in between—farmers, white collar men, small tradesmen and professional classes—ought or do belong to either capitalists or proletarians. See "Reflections at the End of an Era," pp. 165-188.

2. "We are moving from black to white he tells us" declares Mr. Voelkel. Inasmuch as almost every chapter of my book contains criticisms of socialist utopianism to such a degree that I am criticised for being a defeatist, I regard this sentence as completely and probably wilfully misleading. See pages 136, 225, 247, 258, and especially 294.

3. Mr. Voelkel objects to my absolutism and declares that "it leads to the advocacy of asceticism" and that it "is detrimental to suggest that a universal repetition of such a life (that of St. Francis) should be attempted in our day."

He does not bother to state that I carefully disavowed asceticism as a way out and certainly did not "suggest a universal repetition" of it. My words are: "Asceticism is not only an irrelevance from the standpoint of an adequate social morality but also self-defeating from the standpoint of its own goal."

About Mr. Voelkel's criticisms of my generalizations and my absolutism you may allow me an additional word.

Mr. Voelkel thinks I have no right to speak of feudalism or capitalism as absolute entities or organisms. I never do. I know very well that their life and death can be spoken of only symbolically and I am careful to insist that something of the past always remains. Yet it cannot be denied that there was once a feudal organization of society and that it no longer exists in the advanced industrial nations, even though a feudal aristocracy in England and other countries represents a vestigial remnant. Would Mr. Voelkel say that we have no right to speak of the "Renaissance" or the "Age of Reason" or any other period of history because we cannot give an exact period for its birth or an exact date for its death? His criticisms would invalidate not only all generalizations about history but every generalization whatsoever. We speak of plants and animals even though there are forms of life which fit neither into the one nor the other category.

In regard to the charge that I make religion absurd by making its demands fanatical I can only say that I do not know what to make of a criticism which declares that the command "Be ye therefore perfect" "summarizes religion's transcendent perspectives" that he "is not suggesting a qualification of this idealism" but does not believe in "making these demands fanatical." Just how can you make the command of perfection fanatical? And what can I or anyone else do to add or detract from the uncompromising demands of the sermon on the mount? Mr. Voelkel's quarrel is with the New Testament and not with me. My effort has been to prove that these demands have significance even though they seem to be fanatical from the standpoint of ordinary morality.

In this connection it is interesting that another correspondent in the same issue of the paper takes me to task for not advocating the "way of the cross" as a method of social change. In other words I am not fanatical enough for him. My answer to this second charge is that I do not believe in the loose way in which the modern pulpit speaks of the "way of the cross" when it means deeds of unselfishness and kindness. These always fall short of the cross on the one hand and of meeting the needs of social justice on the other. If, however, the ideal of complete martyrdom is meant by the way of the cross I think it could be said that the ideal of complete self-sacrifice is above all law and therefore cannot be preached as a principle of social action, particularly not by those, who, like myself, have not suffered the cross. Furthermore the purest acts of sacrifice are never "instruments of policy." They may have profound social consequences but they do not have that intention. Jesus does not even suggest that we ought to love our enemies in order to make them friends. He declares rather that we ought to love them that we may be children of our father in heaven.

Union Theological Seminary. REINHOLD NIEBUHR.

Mortgaging Nine Years' Income!

EDITOR THE CHRISTIAN CENTURY:

SIR: The letters of comment on my article in your May 9 issue interested me considerably. I do not feel that the one adverse criticism particularly calls for a reply, inasmuch as it described a palpably unique situation, but there are certain aspects of this constantly shifting situation that should be noted.

For the past two months the manufacturers of one of the popular-priced cars have been conducting a "certified interview" advertising campaign in our most conspicuous weekly. Representatives of various callings are shown, in a series of pictures, explaining their reasons for purchasing the de luxe sedan into which, in the last picture, they climb happily. The several callings have included that of traveling salesman, steel welder in a ship yard, filling station attendant, taxi driver, and trained nurse. Their obvious pride of possession is calculated to be infectious. The trick comes in figuring out how they paid for the cars.

If typical representatives of the above callings are earning an average of $25 a week they are doing well under present conditions; the steel welder may make more at times, the taxi driver almost certainly makes less. The price of the model which each has selected is about $850 cash or $925 on terms. It may be assumed the above purchasers chose terms.

A rational budget for a $1250 income could not include more than $150 for savings, probably would set the figure at half that. Conservatively we may say that it will take the savings of eight or nine years for our "certified interviews" to buy their cars. And it will take a quarter of their incomes from now on to keep the things on the road, leaving depreciation out of the reckoning. No sacrifice would appear to be too great for these people who are "buying us back to prosperity."

Whatever the actual income of these people, their advertising value lies in their being representative; it is the representative incomes which must buy the two or three million cars the industry hopes to sell this year. The automobile industry here directly admits that it is in the lower income brackets that the bulk of the cars must be sold—which is a self-evident fact to any person who has paused to consider the relatively small number of people in the income brackets above $3000 a year.

Remembering that in 1929 we spent as much money for the automobile as we spent for food, and twice as much as we spent for clothing; remembering that our national income has shrunk by half in the meantime; remembering that the average retail price of a car has gone down very slightly, while the average upkeep has actually risen—how, in the name of common sense, can we keep from going broke in this current orgy of auto buying? They roll out of Detroit as fast as they did in 1930 (when three million were sold); with only half our purchasing power left we

seem bent on spending an even greater proportion of it for this luxury. Something will have to suffer—and it will have to be necessities.

But the present tempo of sales cannot be maintained much longer. It was a neat trick to unload upon an impoverished nation several million luxury gadgets, each one costing more than the average individual income, but it can't go much further. After the auto has eaten us out of house and home it will find itself again without a market.

Burlington, Vt. DANA DOTEN.

Another Church Out of Business

EDITOR THE CHRISTIAN CENTURY:

SIR: I am enclosing an article that appeared in our local paper which we believe to be good news to the community. Gradually our church has been going out of business until finally the women at a representative meeting of their organization voted to quit business entirely, depending upon intelligent pledging and giving to do what they formerly did through church dinners and sales. The reaction to this move among the business men of our community has been very favorable. It all served to create good will in the community toward the church. Our church raises through all its organizations approximately $10,000 a year. With the final action of the women's organization which has been the greatest offender in putting the church in business, we will raise this amount now entirely by subscription and free-will offerings.

First Presbyterian Church, EDWIN W. ARMSTRONG.
Parsons, Kans.

Chicago Needs New Citizens

EDITOR THE CHRISTIAN CENTURY:

SIR: Fred Eastman's suggeston of "the job of providing the middle west with a great newspaper" is certainly timely, though I would suggest that it is mainly Chicago which is in great need. The support by the people of Chicago of the kind of newspapers it has is an indictment of the whole Chicago population. It indicates to the rest of us that Chicago folks are, as a whole, economically, socially, and politically illiterate; that they either cannot distinguish between truth and falsehood or do not care to do so; and that they are interested only in preserving their own narrowly conceived interests. To clear themselves in the eyes of the nation, Chicago people will have to do more than stage a world's fair, reduce their crime, or pay their teachers. They will have to quit supporting the kind of newspapers they have. Perhaps the newspapers are at the root of many of their other troubles.

Iowa State College, H. M. HAMLIN.
Ames, Iowa.

News Reel Propaganda

EDITOR THE CHRISTIAN CENTURY:

SIR: The rising revolt of the Roman Catholic church against the forces of Hollywood is very encouraging. Such an organized movement as the Legion of Decency surely ought to receive all the support possible from other religious and civic bodies which themselves have long protested against the salaciousness and cheap idealism which have been deluging seventy million Americans (not to speak of the peoples of other nations) each week. No doubt it will get it.

Yet while I heartily endorse this movement it seems to me there is still another aspect of the modern motion picture which if not included in this attack ought at any rate to receive due attention. I refer to the use of the news reel as a medium for the dissemination of army and navy propaganda. What the relationship between the military group and the news reel companies is I do not know, yet that this relationship is more than a casual one seems evident. It seems incredible to me that the constant showing of cavalry charges, battle fleet maneuvers and army planes in flight can be defended on the basis of "news." Indeed to most of us it has now become "news" if we succeeed in sitting through one complete news reel without some such reference. At any rate with this in mind there is food for thought in a statement recently made in the New York Herald Tribune by a correspondent who was making a reply to John Haynes Holmes who had referred to the recent naval review as a "barbarian orgy." Said this correspondent in concluding his letter: "I trust that all of your readers will see the news reel, prepared under the auspices of the Navy League of the United States and showing this week at many of our leading theaters, which demonstrates the need of bringing our first line of defense up to the naval ratio." I submit, Mr. Editor, it ought to be enough for us to have to pay our children's way into a theater to have them "Garbo-ized" without having to have them militarized to boot!

Litchfield, Conn. ALBERT H. BALLER.

Federal Council and Chaplains

EDITOR THE CHRISTIAN CENTURY:

SIR: At one incidental point in your stimulating editorial of May 30, entitled "First Steps Toward a Free Church," you seem to have been under a misunderstanding as to the facts. You imply that it is the Federal council's support which maintains the chaplaincy. The fact is far otherwise. The chaplaincy existed for many decades before there was any Federal council. The chief difference between the situation today and that which prevailed in the former days is that then chaplains were appointed chiefly upon the basis of their having some political "pull" rather than upon the basis of their qualifications for a religious ministry.

More specifically, your editorial is in error in saying that the Federal council "acts for Protestantism in supplying the chaplaincy with men." The fact is that the men who enter the chaplaincy do so upon the recommendation of their own denominational committees or officials. The Federal council's function is not to supply men but to maintain a proper balance between the number of men appointed from the several denominations and to coordinate the activities of the several denominational agencies dealing with the chaplains. The complete withdrawal of the Federal council from any relationship to the chaplaincy would not mean the discontinuance of the chaplaincy but only throwing it back into the chaotic conditions which prevailed before some definite qualifications were set up and some desirable coordination secured.

I should greatly rejoice in any constructive arrangement by which the churches themselves would assume the full responsibility for the adequate and permanent maintenance of a religious ministry among the men in the army and navy instead of leaving it to the government. It needs to be realized, however, that this will require hundreds of thousands of dollars every year. From what source is this new amount of missionary money to be secured at a time when the missionary boards are withdrawing hundreds of men from service? Will the churches actually accept this new responsibility? To withdraw the chaplains before we have any plan for supporting their substitutes would seem to be putting the cart before the horse.

New York city. SAMUEL MCCREA CAVERT,
General Secretary.

Gandhi and Nehru

EDITOR THE CHRISTIAN CENTURY:

SIR: I was exceedingly interested in the article by W. A. Visser 't Hooft appearing in your issue of May 23, on "The Idol of Young India," Jawaharlal Nehru. A very clear-sighted Indian friend has written me concerning that same article an opinion which I think will be of interest to you:

"His analysis is good, although I cannot say that I agree with him in every detail. I do not, for instance, share his view with regard to 'irreligious Indian intellectuals.' Why should we confound superstitution, orthodoxy and bigotry, with religion? I claim that I understand somewhat the mental make-up of the Indian youth of today, and I believe they are more realists than those whom we erroneously call religious.

"It is not true that modern Indian youth do not understand Gandhi. I doubt if any man ever has received so much reverence, not only from the masses, but also from the college youth, as

XUM

Gandhi has. But they realize that they must look for a different type of leadership for building up the future social and economic structure of India. That is a realist's view, and certainly not a discredit to Gandhi, for Gandhi's teachings will have a tremendous influence upon whatever course we follow. I believe more than that: I believe Gandhi's teachings and life will make a new history of the world.

"But that should not make us follow him blindly. I have every hope that Indian youth will be able to assimilate the teachings of Gandhi, and at the same time map out the future in their own way. This freedom seems to me to be the greatest asset of the modern Indian youth.

"Jawaharlal Nehru undoubtedly is the leader of this newly-found freedom. Therein lies our strength. I find no contradiction in developing a 'communist paradise' on the 'tradition' of 'Mother India.' There may be practical difficulties, as there are in any revolution, in any change. But the history of the world is on our side, and I see no cause for despair."

Chicago. GRACE E. WILLS.

There; Another Language Mastered!

EDITOR THE CHRISTIAN CENTURY:

SIR: Quintus Quiz speaks of a sultan named Abdul. There never was a sultan named Abdul, nor any person named Abdul in any Mohammedan country. Abdul means "servant-of-the" stopping with "the." There are many names that begin with Abdul, such as Abdul Hamid, Abdul Aziz, Abdallah, Abderrahman, Abd-el-Kader, Abd-el-Krim. In such names it is more or less optional what vowel you write in the second syllable, and whether you will use space or hyphen or neither; but that does not make it permissible to stop with the second syllable. Without more than two syllables one of these "Abdul" names is no name at all.

Ballard Vale, Mass. STEVEN T. BYINGTON.

In Defense of the Suburbs

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 23 there appears a brief editorial on "The Snobbery of the Suburbs." In your endeavor to pull out the tares, I think you have taken a handful of wheat too, and we do not need crop limitations even on moral wheat these days. The people who have liquor at their "dining tables and cocktail parties" had nothing to do with the leadership of the campaign to keep liquor out of Oak Park. That leadership came from the Parent Teachers' association, the Y.M.C.A., and the churches. These were not the people who voted prohibition out. They are the people who because of their sense of moral responsibility for the children of the community must do everything possible to prevent the return of liquor.

This was not a vote representing the "determination . . . to make the underprivileged bear the unpleasant burdens," etc. Such a conscious determination would be cruel indeed. This was the only thing we could do about liquor under the present law. It was the thing which every community was privileged to do, and I think that most of the people voting would have voted the same way whatever community they had happened to live in. It is therefore a move in the right direction—the only move provided for in the law at present. It suggests what can be done. And historically, it was out of just such local option moves that the sentiment was accumulated which finally made prohibition possible. The same may be true again.

Oak Park, Ill. HAROLD STANLEY STEWART.

An Astronomer at Church

EDITOR THE CHRISTIAN CENTURY:

SIR: A recent issue of the Century points out a superfluity of ministers. It would be most astonishing if, when all other professions are overstocked, the ministry should escape congestion. But the results of a questionnaire, as reported in your columns, indicate that an alarming percentage of seminary students are either uncertain regarding matters of prime importance, or what is worse, definitely contrary to the most sacred teachings of Christianity. What business has one who questions the immortality of man or the divinity of Christ in the clergy? If Christianity to him is merely a system of ethics, let him live according to its principles (as some of the rest of us are trying to do) but let it be made clear that one cannot expect to be supported solely by good living. If he believes that the ministry offers opportunities for culture and scholarship, it may be pointed out that the average congregation cannot finance the development of his genius. Let him follow an academic career. He may find that he has made a slip in counting his mental blessings.

As an astronomer, I do not turn to the Bible for cosmological information, but I do not worry over the much harped-on scientific fallacies—they are inconsequential. I admit a reverent agnosticism, for certainly I should not expect to comprehend the maker of this complex universe, or the cosmical significance of a single human being. But when I go to church I want to hear a sincerely consecrated man who speaks with convictions and who prays as though he were sure he had a party at the other end of the line. The author of Christianity interpreted his position, as well as our own, with respect to God and the future life in no uncertain terms. I can see no half-way about Christianity—if divinely inspired it leaves no questions to be asked, but if its origin is human, it is shorn of its power, is incongruous and a bitterly disappointing delusion. In any case, the church will decay if it entrusts itself to these weak sisters with their emasculated religion.

Harvard Observatory, WILLIAM A. CALDER.
Harvard, Mass.

The Question Box

Papers recently carried the story of the exhibition this year of the "seamless robe of Christ." What evidences are there for the authenticity of this and other alleged relics? I believe that this is a question that comes to many sincere Protestants, and your comment would be helpful.—W. D. K., New York city.

THE PASSION for relics connected with the life of Jesus seems to have started with the visit of Helena, the mother of Constantine, to Jerusalem in the fourth century. Her "discovery" of locations and objects on the site and in the vicinity of Jerusalem gave rise to many traditions such as those relating to the situation of Calvary, the holy sepulcher, Mt. Zion, the tomb of David and the upper room, most of which have proved doubtful, and some impossible. The same type of tradition related to the "invention," or "finding," of the holy cross and other objects connected with the last hours of Jesus' life.

A similar zeal for the discovery of relics, particularly the bones of apostles and saints, was characteristic of the crusades. The fourth crusade especially, which never even reached Palestine, was notorious for the plundering of tombs in Constantinople and elsewhere, where the relics of holy men were alleged to have been deposited. Innumerable objects of this character were brought back to western Europe and deposited in reliquaries in churches and cathedrals, which thus gained sanctity, and on occasion held a "solemn ostentation" of the relics. The student of history can easily conjecture the degree of validity attached to such objects, most of which were the spoils of plundering enthusiasts in a period marked by credulity and superstition.

But if objects like fragments of the true cross, the chains of Peter, the spear of Longinus, and the holy grail were open to suspicion, still more were the alleged garments of Jesus, like the napkin of Vernonica, the "holy coat of Treves," and the "seamless tunic" of Christ. None of these subjects emerged even into tradition earlier than the middle ages, and since that time they have become the centers of insistent and enlarging legend. For example, an elaborate story is now circulated regarding the "seamless tunic," which was exhibited in the basilica of Argenteuil, a few miles from Paris, on Good Friday of this year, a story which makes it the handwork of Jesus' mother. The advantage which such traditions have among the uncritical who throng to the "ostentations" is that the burden of proof is on the doubter. No one can prove that the "relics" are not genuine, and so they continue as objects of reverence and sources of profit. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Britons Join in Anti-War Pledge

Maude Royden, "Dick" Sheppard, A. D. Belden Lead Demonstration—But Uneasiness Over Peace Prospect Grows

(Correspondence from England)

LONDON, May 29.—On Sunday last in Trafalgar square there was a large assembly of Christian people to demonstrate in public their resolve to take no part in war. Dr. Maude Royden, Rev. "Dick" Sheppard, and Rev. A. D. Belden were the speakers. The assembly with arms upraised made this solemn covenant: "We covenant together to renounce war and all its way and works, now and always, God being our helper."

This is one sign among many that the people of this country are desperately in earnest in this matter, and wait only for a strong leadership. The language of Mussolini upon war, that it is "for men what maternity is for women," is regarded by most ordinary people as bad science and bestial philosophy. But at the same time the revelations of the arms traffic now being made in more than one popular paper are making us see that there is money if not in war at least in the threat of war.

The attention given to the air service on Empire day did not pass unnoticed. There seemed to be some design to link the "empire" with the R.A.F. It is of course clear as daylight that there is no defense against air attack except retaliation, or the threat of retaliation. But what a suicidal policy this must be!

Mr. Henderson, who is striving to win a convention at the last moment—23:59 o'clock, as some one calls it—is much more respected here than our foreign secretary. And we are still hoping against hope that through his leadership something may be done to secure an agreement between Germany and France.

The British government at the last moment may show more courage. It has still in its power to take the leadership in a bold dealing with the European situation. Courage *may* fail; everything else *will* fail.

* * *

Another Great Musician Dies

Gustave Holst died last week at the comparatively early age of 59. Sir Edward Elgar died with his promise fulfilled; Holst left many great pieces of music, but no one can say that he had given to the world all the music which was in him. He was one of the men who have given the music of this country a place of distinction in the modern world; Elgar, Bax, Vaughan Williams, Walton—it is with these that Holst takes his rightful place. It is said that he was disappointed because his operas were not better received. But he had no reason to complain of the welcome given to "The Planets" and the "Hymn of Jesus." I can remember a company of people describing each in his turn the most remarkable thing that had happened to him in the year that was closing. One man, a very distinguished critic of music, said at once, "Hearing 'The Planets.'" It is by that noble work he will live. There must have been in him a mystical strain that led him to choose the gnostic "Hymn of Jesus" for his theme. Partly Swedish, partly English, he was born like Elgar in the west country and he showed his love for it in his "Somerset Rhapsody."

* * *

When Cruden Was Not Making His Concordance

Those who delight in the reconstruction of a past age and in the recovery of strange characters will find "Alexander Cruden" an eccentric and enthralling book. Miss Edith Ollivier, the author, has caught the very tone for such a book. We all owe a debt to Cruden for his "Concordance of the Scriptures." At least every preacher and teacher has good reason to salute the memory of "Alexander the Corrector," as he called himself. But it never occurred to me that there could be a story in Cruden. Yet there is here the story of a man as odd as any character in Dickens, and in this excellent book it is told in such a way that Cruden will live not only as the compiler of a concordance, but as an eccentric, clearly mad at times and perhaps always in patches, a conceited little man, a corrector of morals, a Sabbatarian before whose standards the sternest modern would seem lax, a man who even in the 18th century was remarkable for his deference to rank, a proof-reader of amazing correctness, a scholar in the old use of that word; but we forgive him all his foibles and his oddities when we see him, using every effort in his power, becoming a shameless suitor to the powers of his time in order to save a prisoner in Newgate from death; he had not seen the man but he heard his story and he saved him in the end. And we like to take leave of the corrector, not in his visits to Cambridge and Oxford to correct the morals of his contemporaries, but visiting the foul prison and winning the friendship of criminals in spite of the fact that he preached sermons to them.

* * *

And So Forth

The victory of the American golfer in the amateur open championship was overwhelming. Mr. Little led our greatest golf writer to declare that such playing had never been seen before and would never be seen again.

The labor daily paper, the Daily Herald, has engaged Mr. H. Y. Morton to write upon Palestine; he is the writer who has "discovered" Scotland and Wales and Ireland and now Palestine. He announces that he will show those out-of-date young people who believe the Old Testament to be a collection of fables and the New not so historical as it might be that they are wrong. "The Bible," he declares, "has emerged like a rock from the critical fogs of the last decade." It will be interesting to see how he will show this by a journey through Palestine.

The Society of Friends announces that it has 19,215 members, an increase of 98. There are 401 meetings in Great Britain, six more than last year.

EDWARD SHILLITO.

Communists Irk Mayor LaGuardia

Growing Tension of Relief Situation Shown by Clash—Repeal Leader Insists Benefits Have Been Gained

(Correspondence from New York)

NEW YORK, June 9.—Our communist friends have been quite in the limelight the last few days. As a result of the demonstrations before the welfare department's relief office a week or so ago several are in the toils of the law and their cases are before the magistrate. The court hearings have been more than spirited as defendants' counsel has been decidedly vigorous and his vigor has been ably seconded by the spectators. There has been some feeling against the mayor because he would not permit an unemployed representative at last Monday's conference with civic leaders. Moreover he used rather intemperate language in discussing these matters with William Gaynor, a communist spokesman. For this the New York Evening Post calls the mayor to account. However, one can understand his annoyance for the essence of communist technique, as practiced here at least, is to be as exasperating as possible, with propaganda rather than relief as the real objective. But there is no denying that the relief situation is critical and the mayor's conference last Monday showed that new taxes to meet the crists are more than likely.

* * *

Summer School at Calvary Baptist Church

A summer school lasting two weeks with six intensive lecture courses for ministers and ministerial students is scheduled by the "New York Summer School of Theology" beginning June 18. The sessions will be held in the Calvary Baptist church on West 57th street and will be under the direction of the pastor of that church, Dr. Will H. Houghton. This will be the third summer which this school has been held and a large enrolment is expected. Among the lecturers will be Dr. A. T. Robertson of the Southern Baptist theological seminary of Louisville, Ky. and Dr. Cornelius Van Til of Westminster theological seminary.

* * *

The Auburn Conference

As has been previously noted in these columns the social service committee of the synod of New York has arranged its second annual conference at Auburn. The general subject is "The Church and the Social Order" and the speakers secured are outstanding. Norman Thomas and Harry Elmer Barnes are to discuss "The New Deal and the Future" and Prof. H. Richard Niebuhr, Dr. F. Ernest Johnson and Prof. John Bennett are to deal with "The Christian Philosophy of History." The strategy of the church in meeting the present situation will be the theme of Rev. James Myers, Rev. Ray Freeman Jenney

XUM

and Dr. John McDowell. The costs of the conference are reduced to a minimum, for $5 will cover it all including the registration fee. The dates are June 18-20.

* * *

Dr. Hoffman to Report On the Jews

Dr. Conrad Hoffman who has been in Europe and the near east for several months where he has been conferring on anti-semitism with Jewish leaders as well as the leaders of Christian groups will speak at a luncheon here on June 28. This is not a public meeting but any one vitally interested can make arrangements to attend by getting in touch with the International missionary council at 419 Fourth avenue.

* * *

Repeal's Benefits

Prominence has been given in our press this week to the results of a questionnaire sent out by the state alcoholic beverage control board. This questionnaire was worded: "What have been the effects of repeal and the legalization of beer?" with two sub-questions: "Have the economic gains continued?" and "Do you believe there have been social benefits?" These inquiries were made of the county control boards and were prepared by Mrs. John S. Sheppard, long known as an advocate of repeal. She states that the replies show clearly that many of the hopes of the repealists have been fulfilled with definite evidence of social, moral and economic improvement in conditions in the state. To quote: "There is testimony showing a decrease in drinking, especially among the young, and a decrease in the emphasis laid on drinking which was such a distressing feature of prohibition. The speakeasy seems to be practically eliminated and the bootlegger partially done away with."

* * *

Y.M.C.A. Celebrates 90th Anniversary

Last Wednesday, June 6, the Y.M.C.A. was ninety years old. As an appropriate way of celebrating this anniversary the association from its office here announces it hopes that each Y.M.C.A. will form a committee of 12 men under 25 years of age who will constitute an interested group to study the problems of the younger generation. It is planned that the results of these studies shall be made public on Founders' day, Oct. 11. The chairman of each of these groups will then act as a representative to a national Y.M.C.A. conference which it is expected will be held at that time.

* * *

China Relief Elects New Officers

The China Famine Relief U.S.A., Inc., with offices at 105 East 22nd street, announces that James M. Speers, president of James McCutcheon and company, has been elected president to succeed Dr. David A. Brown and that Dr. Henry Smith Leiper will succeed Dr. Sidney Gulick as secretary. This organization reports that it has raised $2,219,457.50 since its beginning in 1928 but that with the generally favorable rate of exchange during that period this actually netted $7,000,000 in Chinese currency after the payment of all administrative expenses.

EDMUND B. CHAFFEE.

TVA Celebrates Year's Progress

Private Utilities Interests Continue Fight on Development—Canal and Road Building Projects Multiply

(Correspondence from the New South)

NASHVILLE, June 6.—The Tennessee Valley authority celebrated its first anniversary with its first municipal power project in operation at Tupelo, Miss.; its first store for cheaper electrical devices opened in Chattanooga; its original appropriation of $50,000,000 practically doubled; its first dam project far ahead of schedule at Norris; with the politicians all silenced or enthusiastically supporting; with its second dam well on the way and with four more in the blue prints. It also is faced with a contest over the proposed building of the Aurora dam on the lower Tennessee near the Kentucky line. The Southern Industries and Utilities company, desiring a license to construct this dam itself is challenging, before the Federal power commission, the right of the TVA to build any dams, claiming that it has, legally, only the status of any other corporation. The home-owner in Paris, Tenn., a few miles from the site of the proposed Aurora dam, pays the Kentucky-Tennessee Power company just three times as much for fifty kilowatts of energy as one in Tupelo pays the TVA.

Chattanooga is asking the state utilities commission to require the Tennessee Power company to show why it should not furnish energy there at as low a rate as the TVA is furnishing it at Tupelo and will furnish it in the neighboring city of Knoxville. Refusal or failure to so do will result in Chattanooga following Knoxville toward a municipal system using TVA energy. A citizen of Tupelo who paid the old utilities company $2.30 in February, paid one-third that sum in March for the same amount of energy furnished by TVA power; a firm that paid $65.14 for 966 kilowatts in February paid only $23.69 for 952 kilowatts in March. The average consumer will not long peacefully pay this toll to mythical widows and orphans nor even to philanthropic institutions who were so unfortunate as to invest endowment funds in watered utilities stock, to say nothing of the financiers who have enjoyed natural monopoly privileges at their expense.

* * *

Texas Hopes to Get Alamo Flag Back

Texas will soon celebrate its centennial and it is hoped the flag that it is believed flew over the Alamo will be returned from the national museum of Mexico.

* * *

Memorials Planned In Many Spots

St. Louis plans a great memorial in celebration of the Louisiana purchase, with a river parkway, majestic temples and colonnades. Thomas Jefferson, so long neglected in the nation's monuments, will come into his own if the project is carried out.

A bill has been introduced into congress to make the humble home of Andrew Johnson in Greenville, Tenn., a national shrine.

DR. CADMAN WRITES to the Editorial Secretary

DR. S. PARKES CADMAN, Chairman of the Religious Book Club Editorial Committee since 1927, recently wrote to the Secretary:

"Dear Leiper:

"I wonder if the members of the Club realize the continuous personal attention which we of the Editorial Committee give to the choice of books. If only they could see your files of correspondence with the committee or know of the consultations and conferences that lie behind the selection of the winning volumes from month to month!

"But the results are worth it. Especially, as I look over the variety and quality of the supplemental selections, I am impressed with the rich possibilities of the recent recommendations. I should think almost any mental or spiritual appetite should be satisfied by judicious personal choice exercised by members within these wide limits.

"They must surely realize that the Club is not a mere promotional scheme but a genuine effort to expand the horizons of all of us."

Test the value of membership now. You need not take a book every month. And you get a free one to begin with.

Religious Book Club, Inc. CC66
49 Lafayette Street
New York, N. Y.

Enroll me as a member of your Club and send me free "JOHN WESLEY," by Arnold Lunn. I agree to take not less than six books a year and will remit the regular retail price, plus postage, within 10 days from receipt of each book. I agree to notify you promptly during any month in which no book is wanted.

Name .....

Address .....

City and State .....

South Carolinians plan to make the home of John C. Calhoun, standing today on the campus of Clemson college, a patriotic shrine.

The few remaining veterans of Bedford Forrest's cavalry will be honored in Chattanooga in early June. They opened the battle at Chicakamauga near by. Forrest stands next to Lee today in the minds of southerners.

* * *

Plan New National Highway Over Famous Old Trail

Fifty-thousand dollars has been appropriated by congress for a survey of the route of the old Natchez Trace road from Nashville to Natchez, Miss. It was originally an Indian trail used by the boatmen, who floated their rafts down to Natchez and New Orleans, for the return trip overland. Blennerhassett traveled it when conspiring with Aaron Burr to set up an empire on the lower Mississippi and Andrew Jackson traveled it in his earlier days. A volume has been written on its woods, swamps, taverns and highwaymen of 100 and more years ago. Merriwether Lewis, of Lewis and Clark fame, died while upon it and his grave, long lost to history, is now a national memorial at Hohenwald, Tenn. If the historic old road is rebuilt it will furnish a highway to the great new focal point of national interest at Muscle Shoals.

* * *

South Pushing Canal Projects

The Gulf coast has great hope that the survey of the proposed Gulf to Atlantic canal, ordered by President Roosevelt, will result in its building. Secretary Ickes has intimated that it might be done with PWA funds and a toll charged to repay them. It would cut through northern Florida from somewhere near Jacksonville to the gulf, would be about 125 miles long, shorten the sea voyage from gulf ports to the Atlantic by more than 700 miles, cost from one hundred to one hundred and fifty millions, and give work for many months to 30,000 men. Andrew Jackson first dreamed of it after his battles with the Seminoles and General Grant became interested in it after his campaign in the south. Alabamans are urging another great artificial waterway from the Tennessee river near Muscle Shoals to the Warrior, furnishing a waterway from the Ohio to the gulf. They claim it could be built for $50,000,000, would employ thousands of men and pay for itself in twenty years through its use for the slow, heavy traffic of Birmingham steel, coal and coke, and for the barge traffic in cotton and other staples which can be greatly enlarged.

ALVA W. TAYLOR.

Disciple-Congregational Move Toward Unity in New York Area

For three years the state conventions of the Disciples and the Congregational Christian group have been held together in the New York-New Jersey area. This year the joint convention voted in its closing session to recommend to the state boards of the two bodies a joint administration within the area. This move for pooling the state offices and state work of these communions was taken as an economy measure and also as a move toward "the possibility of a closer fellowship of Disciples and Congregationalists."

Canada Honors Barbara Heck

"Mother of Methodism" Was a Revolutionary War Refugee—Protestants Attend Mass for Catholic Archbishop

(Correspondence from Canada)

TORONTO, June 4.—Methodist Episcopal traditions were revived in Canada as a large gathering assembled to commemorate the 200th anniversary of the birth of Barbara Heck, the mother of American Methodism. Coming originally of German stock, and nurtured on Irish soil, she lived with her family in New York until the American revolution sent her on one last migration. Then among the united empire loyalists she found her new home in Canada. In New York she had incited Embury and others to initiate the Methodist movement there and in her final home she became the founder of Canadian Methodism. Her body lies in the graveyard of the "little blue church" facing the St. Lawrence, and the spot is now marked by a noble granite monument celebrating by its inscription the significance of her simple Christian life which was so fruitful of religious impulse. The Bay of Quinte conference of the United church was meeting in the neighborhood as the anniversary came to pass, and the body adjourned so that all its members—Presbyterian and Congregationalist as well as Methodists—might join in celebrating one who brought into the Methodist Episcopal church her Lutheran and Moravian traditions. An impressive and appropriate ceremony carried out in front of the monument also recognized the high significance of this story for the unification of Christendom.

* * *

Protestant Leaders Attend Mass For Catholic Archbishop

Another striking incident showing a similar trend stood out in marked contrast to memories of 50 years ago. During the session of that United church conference, the late Dr. Neil MacNeill, Roman Catholic archbishop of Toronto, was borne to his last resting place, and the conference, noting the fact, stood for a period of silent devotion at the hour of the burial. Still more interesting was the fact that four leaders of the United church were present at the requiem mass, intimation having been received that seats had been reserved for them. Prayer was also offered for another Roman Catholic archbishop who, expecting to be the preacher at the other's funeral, was engaged in a successful struggle for his own life when the hour arrived. Such incidents show the softening of harsh asperities and antipathies, and the universal quest for a fuller fellowship.

* * *

Y Summer Conference Deals With Present-Day Issues

The Y.M.C.A. has planned its summer conferences on the shores of the lovely Lake Couchiching. The Canadian Institute of economics and politics occupies the first half of August and will be concerned with "Relief, Recovery and Reconstruction in Canada." A group of first class leaders has been organized, and central in the program is our friend Reinhold Niebuhr, who is announced as dealing with the problems which confront us in the disintegration of our social system. He will take note of "the cultural, social and economic problems which complicate the task of building a new social system." Maxwell Stewart of the Foreign Policy association will interpret American experience. Miss Irene Biss of the University of Toronto will deal with planned economy, and other leaders will explore constitutional and political changes involved.

* * *

Drought Also Covers Canada

The great drought of the American prairie has pressed hard on the southern parts of the Canadian west, though favorable weather in the northerly regions seems to promise some release from the severe depression which has crippled the finances of all churches. A month without rain is an unusual experience for eastern Canada; and, following unprecedented severity in the winter, it has wrought grave hardship for the rural fields of the churches. There is, however, no word of despair or weakness, but there is a heart-searching reconsideration of the mission of the church in relation to the social organization. Legislative elections east and west have called a few pastors into the political field as candidates, though this course is viewed with deep misgiving as to whether they can thus make their most distinctive contribution.

* * *

And So Forth

The Anglican communion has further adjustments to make since Bishop W. R. Adams of Cariboo has resigned his see. Bishop Adams has spent his last 30 years alternately in missionary work in Canada and working in England.

The Presbyterian general assembly will meet without the presence of its moderator, he having been completely invalided, and like several of his predecessors finding the work too great for his strength.

Dr. George Dickson, the popular pastor of Calgary, has accepted the call to the mother church of Canadian Methodism, Metropolitan in Toronto. That this historic church should now for the second time select a Presbyterian minister for its pastor—though one as unlike his predecessor as could possibly be—is a sign of the fading of old lines of demarcation.

Saskatchewan province is now taking a referendum on the extension of facilities by sanctioning the consumption of wine and beer in public places. In Ontario the consent of all the political parties to such a measure has deprived the electors of any chance of recording a judgment.

Dr. T. Albert Moore, veteran moderator of the United church, amazed and delighted his friends by the inspiring survey of the church outlook which he presented to several of the conferences; never was he in better form despite his arduous duties and his ripe age.

ERNEST THOMAS.

Women Oppose Unlicensed Firearms

The general federation of women's clubs meeting in Hot Springs, Ark., unanimously adopted an emphatic resolution calling upon congress to pass the proposed firearms bill providing for the registration of firearms and the licensing of their use.

XUM

Baker Celebrates 75th Anniversary

Oldest College in Kansas Considers Its Contribution to Social Advance—Professor Aids Unemployed

(Correspondence from Kansas City)

KANSAS CITY, June 1.—This month has seen the celebration of the diamond jubilee of Baker university, Baldwin City, Kan. This is the oldest college in Kansas. For four days the town of Baldwin was taxed to capacity to care for the crowds. The central theme of this four-day program was "Baker's Contribution to Social Advance." Among the prominent speakers were Gov. Landon of Kansas and ex-United States Senator Joseph L. Bristow. On Saturday the representatives of more than 40 American and foreign universities attended for the program on education. The principal speakers of the day were Dr. Warren G. Ault, Boston university; Dr. Arthur K. Loomis, University of Chicago; Dr. Earl G. Arnold, dean, Vanderbilt school of law, and Dr. Frank G. Lankard, dean of Brothers' college, Drew university.

* * *

University of Kansas City Needs Guidance

After a week of deliberation the students of the University of Kansas City recently went on a quiet strike as a protest against the refusal by the educational committee of the board of trustees to explain the dismissal of two faculty members, Dr. John R. Jackson and Dr. Charles E. Cayley. A protest was also registered against "the board of trustees trying to make itself the supreme authority on all university affairs." The strike was called off the next day when Rabbi Samuel S. Meyerberg entered the university controversy by leading the plea for temporary suspension of the strike. In this he was supported by Dr. Joseph Myers and Dr. William C. Burton. Dr. Myers in urging the method proposed by Rabbi Meyerberg said: "Every educational principle has been violated at this new university. It took a bombshell to make people realize it; and with your strike you have provided the bombshell." Commenting on the same situation Dr. Burris Jenkins of the Community church urged "the employment of a young man, well-trained, and thoroughly competent as president of the university." He further stated that "no educational institution can be adequately operated by a mere committee."

* * *

History Teacher Makes History

A most excellent piece of Christian leadership is being done by Prof. M. G. Miller, head of the department of history at the College of Emporia, Kansas. Mr. Miller recently applied and obtained membership in the Emporia branch of the Allied Workers of Kansas, an organization of the unemployed. Under his guidance the plight of the unemployed of the county has been brought forcibly to the attention of the county commissioners and steps have been taken to see that these men and their families shall be provided for at a level above mere subsistence. The prevailing wage scale on county jobs has been raised 50 per cent. Instead of violence—which was in the offing—there has been cooperation between the unemployed and the commissioners. Through the persistence of Mr. Miller, the city chamber of commerce, Mr. William Allen White and the full power of the Emporia Gazette have been placed behind the project of solving the city's unemployment problem. Gardens are being provided for the unemployed. A community canning factory is under way. Prospects of more jobs on county roads, financed through the use of the gasoline tax, are in evidence. Meantime the unemployed are voting thanks to "a college professor who is human and whose religion is practical."

* * *

Legion Seeks to Oust Pacifists

At a recent convention of the sixth district American Legion held at Salina, Kan., a resolution was passed demanding the immediate removal of any faculty members and students from Kansas land grant schools who do not desire to aid their country in a military way in time of national emergency. A reply to this resolution was signed and mailed to the legion by members of the student league for peace at Kansas State college, who are opposing the compulsory features of R.O.T.C. drill. The reply stated that the signers believed the legion resolution to be "in opposition to those fundamental tenets of democracy, freedom of speech and right to petition for redress of grievances, guaranteed by the constitution of the United States."

* * *

Religious Diplomas To Nineteen

Nineteen graduates of the Kansas City school of religious education, conducted by the council of churches, received diplomas at the fifteenth annual commencement exercises of the school recently at the First Baptist church. Dr. Robert I. Wilson, pastor of the church spoke on "Teaching With Authority." Rev. Irvin E. Deer, secretary of the council of churches, and Miss Vesta Towner, dean of the school, presented the diplomas.

* * *

Emporia Church Goes Out of Business

In days of depression the recent declaration of the First Methodist church of Emporia, Kan., comes with double force. This church, one of the largest in Emporia, recently voted to eliminate all money-making projects which are in competition with local merchants. The church also agreed that while meals will be served on special occasions for strictly church affairs, they will not be served for the public in competition with local cafes.

IVAN G. GRIMSHAW.

Dr. W. L. Young to Head Presbyterian Department of Colleges

Dr. William L. Young, director of the university department of the Presbyterian Board of Christian Education, has been elected to succeed the late Dr. Frederick E. Stockwell as director of the department of colleges.

A VITAL MESSAGE TO AMERICA

CHRIST & JAPAN

by

TOYOHIKO KAGAWA

Nippon's flaming evangelist—social reformer—labor leader—gives us a powerful, authoritative work on the Christianizing of his people.

"Japan is famished for the love of God. She yearns for the Cross."

These startling, almost incredible words of this great Japanese religious leader characterize well the warmth and power of his epoch-making book.

Nearly 5,000 copies sold. Second edition now printing.

Order your copy at once to assure prompt delivery.

CLOTH $1.00

FRIENDSHIP PRESS

150 Fifth Avenue New York, N. Y.

The June Selection of the Religious Book Club

THE IDEA OF PERFECTION IN CHRISTIAN THEOLOGY

By R. Newton Flew

Lecturer in New Testament Language and Literature, Cambridge, England

This book is an examination of historical Christian teaching, particularly in its application to the perfection of the soul. Beginning with the New Testament and the teachings of Christ, the idea of perfection is traced through the historic church—from the gospels to the present day—including a chapter on Schleiermacher whose centenary is celebrated this year. This unique volume affords a complete survey of the aims of the church's teachings and the actual execution of these ideals. Religious Book Club selection for June. *438 pp. Price $3.75*

OXFORD UNIVERSITY PRESS, *114 Fifth Ave., New York*

Indian Congress Changes Program

Will Enter Campaign for Seats in Next Legislative Assembly—Rejects White Paper Proposals—More Terrorism

(Correspondence from India)

NAGPUR, May 14.—About 100 delegates from all parts of India representing the Indian national congress met at Ranchi in the first week of May and settled the program of action of the swaraj party. On the eve of this conference the government of India made the announcement that the present legislative assembly would be dissolved. This means that at the end of this year there will be new elections for the assembly, and the congress, through its swaraj party, is planning to contest the elections. The decisions of the Ranchi conference will be formally considered by the all-India congress committee which is meeting at Patna this week. While some opposition to the policy of council entry is expected from the extreme left wing of the congress, it is anticipated that the Ranchi program will, in the main, be accepted.

The following are the more important of the items of the Ranchi program: To secure the repeal of all acts and regulations which had been enacted or promulgated with a view to impeding the healthy growth of the nation and the speedy attainment of purna swaraj (full independence); to secure the release of all political prisoners and those detained without trial or conviction and to secure the restoration of all properties lost or forfeited for political reasons and to urge the abandonment of the Andamans as a penal settlement; to secure such administrative economies, particularly in the spending departments of government such as those of defense and of public debt, as would substantially reduce the burden of the government of India; to organize economic life conformable to the principle of justice so that every worker may be assured of a decent living; to regulate the currency and exchange of the country solely in the national interest.

* * *

Reject White Paper Proposal As Inadequate

Important resolutions were also passed at Ranchi with regard to the constitution for India which is now being worked out by a parliamentary committee in London. These resolutions may be quoted: "Whereas, this conference is of the opinion that the proposals of his majesty's government for a new constitution for the government of India contained in the white paper are considered as a whole not only the negation of the nation's demand made by Mr. Gandhi on behalf of the congress at the second round table conference but calculated to perpetuate the political subjection and economic exploitation of the Indian people, this conference resolves that the swaraj party should take all necessary steps to secure the rejection of these proposals by the country."

"This conference claims for India, in common with other nations, the right of self-determination, and is of opinion that the only method of applying that principle is to convene a constituent assembly representative of all sections of Indian people to frame an acceptable constitution."

"This conference is further of opinion that the consideration of the acceptance or rejection of the mode and proportion of representation as contained in the communal award (of the British premier) is premature at this stage. The time for considering the same will arrive when the constituent assembly is convened."

* * *

Terrorist Outrage

The whole country has once again been shocked by the daring attempt made on the life of Sir John Anderson, the governor of Bengal, on May 8, by two Bengali youths. Just after the finish of a horse race for the governor's cup at Darjeeling several shots were fired at close range at the governor by the assailants. But fortunately neither the governor nor any of his party was hit. The assailants, who are believed to belong to the Dacca district, were immediately arrested. This outrage has aroused strong resentment among all classes of people. Mr. Gandhi has condemned it in clear terms, as also several Indian leaders.

* * *

Christians Under Swaraj

Sir H. Page Croft recently raised in England the question of the fate of Christian Indians under swaraj. He asserted that it was the opinion of several missionaries who worked in India that when the government of the country was transferred to Indians, Indian Christians would be persecuted for their faith. Sir Page Croft by raising this bogey of persecution of Christians evidently wants to rally opposition even to the white paper proposals from the Christian public of Great Britain. Some British missionaries now in England have promptly repudiated the opinion attributed to them and affirmed their own faith that "if India obtains dominion status Christians will have as much security as today and missions will have richer opportunities and more sympathetic hearers." Indian Christians themselves look upon this new interest which a conservative British politician is bestowing on them with considerable amusement.

* * *

Mr. Gandhi Touring Country on Foot

Mr. Gandhi has decided to carry on the balance of his harijan tour on foot, and accordingly he has started to walk from village to village in the area where he is at present. One of the reasons that led him to take this decision was the violent opposition he met with at a place in Assam recently from a group of orthodox Hindus. He says: "I know that those who are resorting to the violent method are to be counted on one's fingers. But even the fewest can disturb meetings. I would love to demonstrate to them in every way I can that the movement is essentially religious in conception and execution. I am anxious too to show that it does not depend for its spread upon swift locomotion." By traveling on foot he also wants to avoid the noisy demonstrations of affection to which he has to subject himself every day. These are proving too much for his weak body.

P. O. PHILIP.

Dismiss German Vicar-General

Opponents of Totalitarian Program Win Another Victory—Barmen Theses Attributed to Karl Barth

(German Correspondence)

NEW YORK, June 9.—Another solid triumph has been registered by the anti-totalitarian forces in German Christianity. Bishop Oberheid, one of the two controlling powers behind Reichsbischof Müller, has been removed from his office as vicar-general of the national church. This is a victory approaching in importance the ousting last December of Bishop Hossenfelder from the five ecclesiastical offices which he had amassed. Both were young and ecclesiastically ambitious men. Oberheid had never held a charge. He had been for some months private secretary to a well-known industrial magnate. He was also a popular leader of storm troopers in the Rhineland.

Why was Oberheid so abruptly relieved of his high church office and sent back to his bishopric? Persistent reports have it that he has been made a "Sündenbock," a scapegoat, on which conveniently to heap the blame for recent bunglings of the national church government. Müller and henchmen, far from uniting the evangelical church, have split it in two. A supreme German virtue is "Treue," or mutual fidelity. This "Treue" is so characteristic of national socialism, for example, that Hitler retains certain associates even though he sees them alienating thousands of his other followers by their tactless arbitrariness. But fraternal "Treue" seems amazingly lacking in the ranks of the German Christians. When public opinion last November arose in a tidal wave of protest against Reinhold Krause's pagan utterances in the Berlin Sportpalast, German Christian officials who had elected him head of the Berlin district turned on him with a united front. These men, who a week before had approved his activities and utterances, now suspended him from all his church offices hoping thereby to focus attention away from themselves. Only a few months later, however, Krause's chief, the mighty Hossenfelder, fell. One by one the "friends" of this gifted young leader had deserted him when they saw the tide turning against the German Christian brand of totalitarianism. Müller then came in for attack by the opposition. One by one *his* comrades proved unfaithful, until, with only one member of his church cabinet left, his position was saved solely by state interference. Now the German Christians have sacrificed Bishop Oberheid along with the rest. The question now on every hand is, "How long can Reichsbischof Müller retain sufficient fraternal 'Treue' to keep in power?"

* * *

Barmen Decisions Create Perplexing Problems

A problem of extreme delicacy for Hitler's government and for ecumenical Christianity has been created by the Barmen free synod. This first national free synod "deposed" Reichsbischof Müller and nailed up six theses defying the nationalization of Christianity. The author of these theses is

believed to be Karl Barth. This synod announced itself as constituting the "true evangelical church of Germany." Frick, minister of interior, will now be faced by a problem of administering the state subsidies to the church. This will force a decision one way or another. Organizations such as the Federal Council of Churches in America are also confronted by a problem of recognition. Should the two rival "true" churches of Germany appeal to a court decision, a wholesale recognition of one by world Protestantism might prove a two-edged sword. It might aid the protesting pastors by its testimony that the world also judges the acts of Müller and the German Christians as dominantly unchristian and unconstitutional. On the other hand, German courts are very sensitive about foreign advice. Germany has had so much of it since Versailles. Recognizing the Barmen synod at this point might make a court less sympathetic than it normally would be. Christians outside Germany can at least give intelligent understanding and prayer to this critical problem of their brethren on the continent. There is no greater need than for a quiet confidence in the ability of the German people to solve the baffling perplexities of race and religion which so overwhelmingly confront them.

* * *

A Personal Tribute

I desire to close my correspondence on Germany with an appreciation for the statesmanlike attitude which ecumenical Christian leaders have taken to events within the third reich. I consented to write for The Christian Century because of a deep conviction that an informed world Christianity could play a decisive rôle in aiding the religious forces within Germany. Significant contributions have been made by the international news services and by several outstanding newspaper correspondents in giving the outside world the facts of this history-making stand Christianity has taken within Germany. It is my belief that had not the eyes of the world been focused upon this church struggle those forces which represent repressionism would long since have dissolved the Pastors' Emergency league, prohibited its publications, suspended its 6,000 clergymen, and would have prevented the convening of the series of free synods.

Repeatedly at critical junctures dignified yet firm representations from ecumenical church leaders have definitely helped stay the mailed fist of suppression. Archbishop Eidem, as head of world Lutheranism, has again and again acted with statesmanlike effectiveness. The bishop of Chichester, as president of the Universal Christian council, has been in touch with both sides of the church conflict. Dr. Adolf Keller has personally gone to Berlin representing the American Federal council of churches. An immense service has been rendered by Dr. Henry Smith Leiper, head of the American section of the Universal Christian council, who is as widely informed on the German church situation as any man in America.

These Christian world leaders have with friendliness and firmness approached the German church government and even Hitler in behalf of freedom for the religious conscience. They have presented world public opinion on the moral issues involved. But they have done it with fine understanding for the natural sensitivity of another country toward suggestions from the outside. And with admissions of our own sins against the German people with regard to those very excesses of racialism, militarism, and nationalism which so concern us within Germany. Relations have not been severed and emotional protests have not been issued. This method would have further incited those who were hoping to crush the church. These Christian leaders, standing at one of the great crises of history have, by the application of Christian principles to international church relations, furthered the cause of the Christian forces who are struggling for the soul of Germany. The church of Luther still lives.

EWART EDMUND TURNER.

Appreciation for Dr. Charles L. Goodell

An "appreciation dinner" in recognition of the leadership of Dr. Charles L. Goodell in the department of evangelism of the Federal council of churches for the past 16 years was held at the Riverside church, New York city, on the evening of May 15. The ministry was represented by Bishop E. H. Hughes, Dr. S. Parkes Cadman and Dr. Lewis S. Mudge. Among the laymen participating were Hon. Jesse H. Jones, chairman of the Reconstruction finance corporation, and Franklin Dunham, director of educational and religious broadcasting for the N. B. C. The Federal council was represented by Dr. S. M. Cavert and Dr. Jesse M. Bader.

New York Lutherans Commend Roosevelt

Rev. Ellis B. Burgess of Pittsburgh was elected president of the United Lutheran synod of New York in the recent convention of that body. Dr. Burgess succeeds Dr. Samuel Trexler of New York. The synod commended President Roosevelt for the position he had taken on the embargo on munitions and gave support to the government in its effort to create a spirit of good will among the nations of the world and to abolish war as an instrument for settling international difficulties. Twelve young men were ordained to the ministry in the closing session of the synod.

Catholic Rector Sees Gains

Mgr. Michael J. Lavelle, rector of the famous St. Patrick's cathedral in New York, at his 78th birthday recently said, "There has never been a period in our recollection when Catholics were more devoted to their duties and to their holy faith." Mgr. Lavelle has been acting head and pastor at St. Patrick's for almost 50 years.

Catholic Leader Demands Social Justice

At the closing session of the National conference on social work in Kansas City, Mgr. Robert F. Keegan, executive director of the Catholic charities of New York, declared that a new economic structure based on social justice was essential for the perpetuation of civilization. "Any other structure built in the ruins of this depression, will," he said, "only crash again when it is over-burdened with the fruits of selfishness and avaricious greed. The paramount concern of social work is to determine causes of social evils in order to provide permanently against their recurrence. The National Recovery administration has done

Save 17c a day

(at age 35) for an estate which

PAYS

$2100 in event of death from sickness;
4000 in event of death from accident;
2000 retirement fund at age 70.

Accident:

$2000 plus $20 monthly pension for loss of two limbs or two eyes;
1000 for loss of one limb;
500 for loss of one eye;
60 per month temporary disability;
80 per month permanent disability up to 5 years;
20 per month disability pension after 5 years.

Sickness:

$45 per month sickness disability;
20 per month disability pension after 1 year.

Drop us a card for full particulars
No obligation No agent

The Ministers Life and Casualty Union
Incorporated 1900
16th Floor Wesley Temple
Minneapolis, Minn.

SUMMER SCHOOL

PRACTICAL, intensive courses in business training necessary for effectiveness in any walk of life. College grade instruction as well as normal classes. Your "Century of Progress" opportunity.

Courses include Business Administration, Executive Secretarial, Stenotypy, Commercial French and Spanish, etc.

Co-Educational Day or Evening

Visit, write or phone RANdolph 1575 for catalog

Bryant & Stratton COLLEGE

18 So. Michigan Avenue
Chicago

much to promote fair practice in industry but it will never be satisfactory until labor has an effective voice in the determination of working conditions. The interests of the consumer and the employe must be protected equally with those of the employer. Only then will industry truly serve the public welfare."

Radio Hymns Promote Good Will

A musical program to promote good will between Protestants, Catholics and Jews is broadcast every morning except Sunday at 8:15 by the powerful station WLW of Cincinnati. It consists of well-known hymns of each of these great faiths.

Communion Service in Syria Uses Five Languages

Religion as an internationalizing factor was made evident in a joint communion service held recently by the American mission church, Beirut, when a congregation of 600 received the communion in the Armenian, English, French, German and Turkish languages, from the ministers of as many Protestant churches. Announcements were made separately by each minister in his own language, and the congregational singing and responses although in unison, were given in the different languages of the various churches as well. A similar service was held in Antoura, Syria, more than 100 years ago.

McDonald Reports Refugees Settled

James G. McDonald, high commissioner for refugees from Germany, has recently returned from Europe. He reports that about 20,000 refugees have been permanently settled in new homes, half of these in Palestine and the others in different parts of the world. This leaves 30 or 40,000 refugees from the racial persecutions in Germany who are yet uncared for. In his report he says that conditions have improved materially in the past three months due to the efforts of Jewish and non-Jewish private organizations, but that the bulk of the task is still ahead. He is very apprehensive of the possibility that there may be substantial new increases to the number of refugees in the near future.

Washington Cathedral Dedicates Gates

The gates and grill in the north transept of the Washington cathedral, Washington, D. C., were dedicated Monday, May 25. They were presented to the cathedral by Mrs. Hugh Campbell Wallace in memory of her father, Melville Weston Fuller, former chief justice of the United States.

Dr. Holmes Denounces Naval Review

Denouncing the naval review in New York as a "barbarian orgy planned to frighten the world and flatter our silly pride" Rev. John Haynes Holmes on May 27 described the navy as "the manufactured product of the armament builders." In speaking of the President of the United States reviewing the fleet he said: "The time is coming when history will look back upon an American President reviewing the navy as it now looks upon a Roman emperor presiding at an ancient gladitorial game. Are the American people no better than a tribe of savages that they should thus revel in a war dance upon the sea? We think it funny or shameful or wicked when we read of the redskins who used to paint their faces and shout their war cries to frighten the enemy and show what fierce warriors they were. The time is coming," he said, "when if humanity survives that long a warship will be regarded as horrible an instrument of savagery as the medieval machines of torture."

Unified Approach to Protestant Social Work Planned

An attempt to secure Protestant unity in the administration of relief problems and in a general approach to social service was launched in New York under the auspices of the Federation of Protestant Welfare agencies. Although Protestant social work in each city aggregates a great sum, until now there has been no generally accepted method of coordination. The result is that while other religious groups speak and act in unity in behalf of their social work, Protestant organizations must speak for themselves. A country-wide survey under the auspices of the Federal council of churches recently reached the conclusion that every community should have greater Protestant unity in administering relief problems. The pastors who were approached in the questionnaire were asked to describe what happened in the case of parishioners and non-parishioners who asked for aid; how much the individual parish paid during the last fiscal year for food, clothing and lodging; how much they gave to needy persons; what percentage of time the pastor spent in relief work; how much was given in contributions by the parish to denominational and outside central relief funds. They were also asked to give the details of the social activities carried on in the parish and to express opinions on various phases of the general problem. Denominational boards were requested to give a general picture of administrative activities.

Dr. and Mrs. Lyman Lecture in Syria

Dr. and Mrs. Eugene W. Lyman, of Union theological seminary, New York, have just completed a series of four lectures at the Near East school of theology, Beirut. The subjects were as follows: "Recent Tendencies in the Philosophy of Religion," Dr. Lyman; "The Literary Approach to the Study of the Bible," Mrs. Lyman; "The Christian Conception of Personality and Modern Psychology," Dr. Lyman; "The Place of Christ in Modern Theology," Dr. Lyman. Dr. Lyman also lectured at the American university during his stay in Beirut.

Swedenborgians Hold Annual Session

The New Jerusalem Church, whose members are commonly known as Swedenborgians, held its 113th annual session in Washington, May 8-15, about 400 ministers, delegates and visitors being present from all parts of the United States and Canada, with two attending from Great Britain. Rev. J. G. Dufty, of Paisley, Scotland, represented the British arm of the church. A high note of the session was a talk by Rt. Rev. James E. Freeman, bishop of Washington, who declared that never has there been a time when a conference in response to a spiritual appeal had a greater significance. He declared that youth is holding the open vision, but must be given reasons for the faith that was in us. He quoted Dr. Henry Fairfield Osborne as saying that "modern education needs a reaffirmation of the elemental imperatives of religion." A very high type of young men were now presenting themselves for the ministry, Bishop Freeman declared. The convention young people's and women's sessions were exceptionally well attended and thoughtful papers presented. Rev. Fred Sydney Mayer, of Baltimore, was re-elected president of the general convention for the ensuing year. Rev. Arthur Wilde, of New York, was again elected editor of the New Church Messenger.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

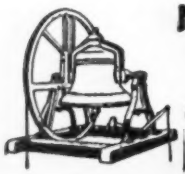
Coming Out Party

(Frances Dee, Gene Raymond) (Fox) Trite story, saved from mediocrity by its genuine character portrayals, restrained treatment, and its satirizing of the stuffy

HOTEL PARKSIDE
NEW YORK
In Gramercy Park
ONE OF NEW YORK'S NICEST HOTELS
Near all the denominational headquarters and Mission Boards . . . convenient to all parts of the city.
SINGLE ROOMS *from* $2.00 daily
Attractive weekly and monthly rates
MODERATE RESTAURANT PRICES
In order to maintain its traditional high standards and homelike atmosphere *The Parkside* does not serve liquor.
IRVING PLACE AT 20TH STREET
Under Reliance Direction

Are You Coming to Chicago?
Attractive rooms available in private Christian home in residential section, within 10 minutes (and 10 cents) of World's Fair. Can accommodate one or twenty! Average cost $1.00 per day. Make your visit pleasant and inexpensive.
MRS. H. MARTIN
7328 Blackstone Ave. Tel. Dorchester 6086

PULPIT and CHOIR GOWNS
Embroidered Pulpit Hangings, Bookmakers, etc.
Custom Tailoring for Clergymen
Specialists in Church Vestments and Embroideries for half a century
Cox Sons & Vining, Inc.
131-133 EAST 23rd St., NEW YORK


MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

traditions of high society, which almost wreck fine little heroine's genuine love affair with poor young musician. Some unpleasant drinking scenes.

For A: Hardly. For Y: Perhaps. For C: No interest.

Hollywood Party

(Laurel, Hardy, Durante, etc.) (MGM) Harebrained, dizzy mixture of crazy episodes in nightmare continuity, fast and furious tempo, lavish sets and costumes. Tries hard to be funny and sensational, succeeds occasionally, but rest is brainlessly vulgar or stupidly hilarious. A costly crudity.

For A: Stupid. For Y: Trash. For C: No.

Little Man, What Now?

(Margaret Sullivan, D. Montgomery) (Univ.) Not cheerful but quite human and earnest bit of realism about weak but appealing hero, victim of depression, and utterly charming heroine, who marry before baby comes. Hero's rich mother's disreputable house a very offensive note. Arbitrary happy ending.

For A: Good of kind. For Y: Doubtful. For C: No.

The Morning After

(Ben Lyon, Sally Eilers) (Majestic) Artificial, more or less farcical, mythical-kingdom-intrigue melodrama, with usual elements for thrill and sensation, obvious, automatic, and actor-proof. No objectionable features except general falseness and intermittent absurdities.

For A: Mediocre. For Y: Poor. For C: No.

The Party's Over

(Stuart Erwin, Ann Sothern) (Columbia) Amusing, realistic little domestic comedy of irresponsible family complacently living on generous, bread-winning member until he rebels to live his own life. Marred somewhat by father's weakness for "wine and women" but total effect probably wholesome.

For A: Entertaining. For Y: Entertaining. For C: Probably amusing.

Registered Nurse

(Bebe Daniels, John Halliday) (1st Natl) Hospital with wisecracking flappers as nurses for background; assorted deaths for pathos; heroine's estranged insane husband for complication; philandering cad who "gets" heroine for romance; husband's suicide for climax, and heroine marries head doctor, finely played by Halliday, for decent ending.

For A: Mediocre. For Y: Unwholesome. For C: No.

Where Sinners Meet

(Diana Wynyard, Clive Brook) (RKO) Fine filming of Milne's "The Dover Road." Husband and wife, each eloping with another, are detained by design in home of charmingly eccentric millionaire. Expertly acted, with farcical situations inoffensive, delightfully amusing, with pleasing, serious, underlying philosophy.

For A: Very good. For Y: Mature. For C: No.

Best Recent Films for Family:

House of Rothschild
Twenty Million Sweethearts
Thirty-day Princess
Melody in Spring
The Poor Rich
I'll Tell the World

Films of Special Interest to Adults:

Catherine the Great
The Lost Patrol
Rip Tide
Mystery of Mr. X
Once to Every Woman
Such Women are Dangerous

BOOKS RECEIVED

The Science of Work, by Morris S. Viteles. Norton, $3.75.

George Holmes Howison, Philosopher and Teacher, by John Wright Buckham and George Malcolm Stratton. University of California Press, $2.50.

Twenty Million Dollars Every Day, a Plan for National Recovery, by Otto Cullman. Author, 1344 Altgeld St., Chicago, $1.00.

Pragmatism and the Crisis of Democracy, by Charles W. Morris. University of Chicago Press, 25 cents.

The Method of Freedom, by Walter Lippmann. Macmillan, $1.50.

The Unknown God, by Alfred Noyes. Sheed & Ward, $2.50.

Autobiography of a Suicide. Anonymous. Golden Galleon Press, Lawrence, L. I., $2.50.

Memories of Lincoln, by Thomas D. Jones. Press of the Pioneers, 1107 Broadway, New York, $1.00.

Thinking Missions with Christ, by Samuel M. Zwemer. Zondervan Publishing House, $1.50.

The Idea of Perfection in Christian Theology, by R. Newton Flew. Oxford, $3.75.

A Sheed & Ward Survey, a publisher's choice of pages from sixty chosen books. Sheed & Ward, $2.50.

A History of the Church. Book I, The World in which the Church was Founded. By Phillip Hughes. Sheed & Ward, $3.50.

Typhoon Days in Japan, by Robert S. Spencer. Friendship Press, $1.00.

The Dean's Window, a Portrayal of college life and activity as seen from the Dean's office, by Otis E. Randall. Stratford, $2.50

Arizona in Literature: a Collection of the best writings of Arizona authors from early Spanish days to the present time, by Mary G. Boyer. Arthur H. Clark Co., Glendale, Calif., $6.00.

Spread the Gospel of . . .

YOUR CHILD AND THE MOVIES

By Fred Eastman

● The crusade against indecent motion pictures is gaining headway by leaps and bounds. The work of education carried on so effectively by readers of The Christian Century is being augmented daily by thousands upon thousands of fathers and mothers who are pledging themselves to boycott unwholesome films.

These earnest citizens, now aroused to the menace of Hollywood, should be told of the trade practices which the producers have foisted on the owners and operators of picture houses which brought about this nationwide protest. They should understand the fundamental evils of "block-booking" and "blind-booking."

Christian Century readers are urged—more than ever before—to spread the message of Fred Eastman's remarkably constructive series of articles which appeared recently in these pages. The complete series is available in a 20-page folder, 8x12 inches—same size as The Christian Century—for 10 cents per copy, or $7.50 per hundred.

ORDER NOW

The coupon to the right is for your convenience in ordering.

The Christian Century,
440 S. Dearborn St., Chicago.

Gentlemen: Please send me_____copies of the reprinted articles YOUR CHILD AND THE MOVIES by Fred Eastman.

☐ I enclose $_____. ☐ Please send bill.

Address_____

Name_____

Keep the Interest of Your Church School Alive and Fresh during the Summer. Use

The 20th CENTURY QUARTERLY

It presents the teachings of Jesus as the key to the solution of the perplexing problems of TODAY.

It aims especially to inculcate Christian ideals and grow character in modern young people.

It makes a study of the Bible itself, treating the International lessons in fresh and vigorous fashion.

Interesting . . . . Up-to-Date

Letters from Church School leaders are being continually received in praise of this unique manual. These leaders stress two points concerning the Quarterly:

(1) That it is not of the dry-as-dust variety of quarterlies—but is interesting, on every page. Young people like it, because it talks in a manner that they can understand, and treats Bible themes in a human, vivid fashion.

(2) That it is not musty—does not discuss ancient events and doctrines in the old homiletical manner. It is up-to-date—bringing the teaching of every lesson right down to problems of today—the problems of Christianizing industry, society, international relations.

Send your order today for Quarterlies—for your school, your class, your home department. Shipment will be made at once.

Thomas Curtis Clark edits the Quarterly and its department editors are: Albert Buckner Coe, John R. Ewers, John Timothy Stone, Herbert L. Willett, Jr., R. L. Smith and Stanley I. Stuber. Every name counts.

THE 20TH CENTURY QUARTERLY
440 S. DEARBORN STREET
CHICAGO

THE 20TH CENTURY QUARTERLY,
440 S. Dearborn St., Chicago

☐ Send me free Sample of the Quarterly.

☐ Send me_____copies the Quarterly at 20 cents per copy (lots of 5 or more). (Fewer than 5 at 25 cents.)

My Name_____

Address_____

_____

Name of Church_____

XUM